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What is School News



In our November issue we invited manuscripts on educational topics and items of news relating to parochial schools. The response thus far has been most gratifying.

But what is school news? What kind of items do we invite? What do we expect to print? By school news we mean the happenings in and about a parish school that not only bear the element of interest, but the mention of which may afford a helpful suggestion to other parish schools.

There are activities in contemplation, some presently in hand, and some just completed. The doings of one parish school may afford an idea of what another may well undertake. There are experiments and experiences relating to courses of study, classroom exercises, pupil decorum, to discipline, and the like. Then there are programs for pupil entertainments, gatherings in which pastor, teachers, and parents participate.

In brief, there are many happenings which lend themselves to readable news items. Here we do not mean the purely personal news, which is of local interest only, but items which carry in them an idea, a suggestion, or a helpful thought. Something which may be emulated by another school.

In saying all this we are conscious of the fact that we must cultivate a news sense. Well, in a way, we might say instinctively at least, we all possess some sort of a news sense. At least we know what attracts us.

There is more in acquiring the habit of recording news items. Get the habit! Write something and send it in. We will do the rest.

The Publishers

Status of Shorthand Systems
in the
Catholic Schools of the United States
January 1, 1930

Shorthand is taught in 2,012 Catholic Schools in the United States. The following summary shows the relative standing of the systems taught:

Shorthand System	Number of Schools	Percentage
Gregg	1,758	87.4%
Benn Pitman	82	4.1%
Isaac Pitman	52	2.6%
Graham	17	0.8%
Munson	6	0.3%
All other systems.....	97	4.8%
Total	2,012	100.0%

RELATIVE STANDING BY STATES

State	Gregg	Benn Pitman	Isaac Pitman	Graham	Munson	All Others	State	Gregg	Benn Pitman	Isaac Pitman	Graham	Munson	All Others
Ala.	16	..	..	..	..	..	Nebr.	40	..	..	1	..	..
Ariz.	7	..	..	..	..	..	N. H.	12	..	..	..	..	1
Ark.	9	..	..	..	..	..	N. J.	58	7	4	2	..	4
Calif.	66	1	..	2	..	11	N. Mex.	17	..	..	..	..	..
C. Z.	2	..	..	..	..	..	N. Y.	75	10	25	1	..	3
Colo.	20	1	..	..	..	3	N. Dak.	13	..	..	..	..	1
Conn.	10	..	..	..	..	1	Ohio	127	4	3	1	..	6
Del.	9	..	..	..	..	..	Oklahoma	34	1	..	..	..	3
D. C.	14	1	..	..	..	1	Oregon	19	..	..	..	..	..
Fla.	17	1	..	..	..	1	Pa.	155	26	..	4	..	8
Ga.	4	..	..	..	..	..	P. I.	2	..	..	..	..	..
Hawaii	4	..	..	..	..	..	P. R.	3	..	..	..	..	..
Idaho	5	..	..	..	..	..	R. I.	12	..	1	..	..	..
Ill.	150	1	..	..	4	4	S. C.	3	..	..	..	..	..
Ind.	77	2	2	..	..	3	S. Dak.	13	..	..	1	1	..
Iowa	98	..	..	..	..	2	Tenn.	7	2	..	..	..	..
Kans.	47	1	..	..	1	..	Texas	68	..	4	..	..	6
Ky.	51	..	..	1	..	6	Utah	3	..	..	..	..	..
La.	20	..	6	..	..	7	Vt.	7	..	1	..	..	2
Maine	17	..	..	..	..	2	Va.	13	1	..	..	..	1
Md.	38	6	..	..	..	1	Wash.	20	..	..	..	..	..
Mass.	63	15	3	2	..	8	W. Va.	8	1	..	..	..	..
Mich.	100	..	2	2	..	6	Wis.	52	1	..	..	..	..
Minn.	63	..	..	..	..	..	Wyo.	1	..	..	..	..	..
Miss.	17	..	..	..	..	1	Total....	1,758	82	52	17	6	97
Mo.	59	..	1	..	..	5							
Mont.	13	..	..	..	..	..		

Write our nearest office for new course of study in shorthand based on the new Anniversary Edition of the Gregg Shorthand Manual.

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Our Government and Education

Edward A. Fitzpatrick

THE problem of the relation of the National Government to education is fortunately passing from the stage of propaganda and *mob*-ilization to dispassionate impersonal consideration. The arguments against the proposed formal entry of the National Government into the general educational administration of states and localities through Federal aid have been as poor and as irrelevant frequently as those for it. It may be frankly admitted that the arguments advanced by Catholic antagonists of the bill have at times been characterized by lack of knowledge of the bills under consideration, and were calculated to arouse prejudice.

There is no Catholic position on this question. There are a great many Catholics opposed to the proposal and some in favor of it. Whatever the basis of the adherence or opposition to the bill, it is intelligent only when it is discussed as a public policy for the whole American people. That is the fundamental question. The preservation of private schools is an American principle. The rights of parents to determine the education of their children is an inalienable right, even as against the governmental provision of educational opportunity. A government may prescribe a minimum of education for its citizenship or its residents which it regards as essential to its safety, but it is not wise public policy to prescribe where this education should be secured. The provision of educational opportunity to make possible at least this minimum to the population is practically a public duty growing out of the setting up of minimum standards for its citizens and residents.

The danger of standardization, bureaucracy, and intellectual regimentation is inherent in immense school

systems. The presence of private schools free to experiment, and free to give an educational different in kind from the governmentally controlled schools, is an integral part of the democratic system of education.

In spite of such developments as the Federal aid to vocational education, which from our point of view is more significant than the Morrill land grants to the agricultural colleges and experiment stations, the issue would seem to lie legally in the relation of the states and the nation in our governmental scheme with reference to education. The essence of that question seems to be involved in the following propositions:

1. There is no grant of power to the National Government over education in the Federal Constitution.
2. All powers not granted specifically to the National Government are reserved to the states or to the people.

It would seem, therefore, that education is not a function of National Government. That does not mean it is not a national interest or a national concern. It means that in accordance with the distribution of governmental power that the power to administer education has been reserved by the American people to the states and their agents, or to themselves. On the other hand, the National Government was given power over the organization of territories, it has a national domain, and some of its people might be its wards. Obviously, in these special cases, the nation might assume educational power or delegate it. But these do not go to the heart of our problem nor are they of its essence.

The fundamental legal proposition would seem to settle the fundamental issue, but obviously our practice and the aspiration of a particularly articulate part of

our people leaves uncertainty. Perhaps the issue could be presented and settled in a clean-cut fashion only by a constitutional amendment defining just what power is given to the National Government, and what to the states. Obviously a reconstruction of our public law relative to education would be required by such a redistribution of power.

It always seems to me that the arguments for the changes proposed in the Congressional bills were urged to a considerable degree, on the assumption that a man who could not be heard in the Bureau or Office of Education, would be heard by the American people, (or, at least, listened to) as a member of the Cabinet. Adequate and competent educational leadership from a bathtub, a state superintendency, or the United States Commissionership of Education, can achieve all that might possibly be done by a cabinet officer. This is merely part of the American *Weltanschauung*, which makes us so respectful of the result of popular elections or political appointments. Popular elections or political appointments do not confer intelligence, or wisdom, or insight, though at times we seem to think so.

There have been two significant statements on the relation of the National Government to education that I have never seen brought into the general discussion. One of them is in Branford's *Interpretations and Forecasts*, an extraordinary book in many ways. We gladly let this author speak for us at length:

"The medieval leaders of thought and feeling, whatever their shortcomings in other respects, grasped, for the first time in the history of mankind—and tried to realize in social organization—the truth that the Spiritual Power depends in the long run for its efficiency and influence on its being kept separate from the Temporal Power, and conversely.

"The modern states of Europe violate that principle in the most thoroughgoing way imaginable, when through the direct action of an executive department and a hierarchy of officials and inspectors, with their codes and regulations, they seek to determine the course of education and thereby largely fix the mental type of the succeeding generation. And as governments instinctively desire docile taxpayers, they are necessarily hostile to every type of evocative education, and inevitably aim at its contrary. In short, they are driven to concentrate on the establishment and maintenance of a system of education, repressive of initiative, and productive of minds uniformly plastic to the stamp and seal of the Temporal Power. From such educational postulates, it is thus but a normal and natural result that the cultural distinction between a recent Conservative Government in England and its Liberal successor, should have turned upon whether a Racing Peer or a Foxhunting Squire should, as Minister of Education, impress his mental pattern upon the child mind of the nation.

"In respect of cultural ideal and educational practice, there is little to choose between the great states of Western Europe, whether monarchical or republican. Their ministries of education, have as their inner purpose scholastic regimentation, and so are all built on the same type—that of an organized subordination of the moral to the political power. The same sociological indictment cannot be framed so sharply against the smaller states of Europe; and some may claim many provisos; but even among these, any official educational initiatives which there may be are mainly directed to securing technical efficiency in the applied arts and sciences."

So much for the principle, and its violation in a

thorough way in modern European states. At this very time when this clear-sighted Englishman saw in our national educational set-up, unmistakable evidence of its spiritual conception and power, we were engaged in, what must seem to him, an exchange of our birthright for a mess of pottage. At any rate, let him continue and tell us what he saw in our possibilities:

"We need to go as far afield as Washington to find an altogether different type of educational ministry. There the education department is without either administrative or financial control of the schools; but it has developed into an intelligence department for them, a clearing house—at once local, regional, and even world-wide—of educational experience and ideas. In short, instead of a temporal tyranny it is becoming a moral influence. Now, the discovery of a State Department of Education sincerely devoted to educational ideals is, to the sociologist, a find like that of a new species to his brother naturalist! It interests him above all as a spontaneous experiment towards the solution of the great problem bequeathed by the Middle Ages—that of subordinating politics to morals. For he predicts its future growth in usefulness to be in proportion as it succeeds in educating not only the children in the schools, but ministers in their cabinets, deputies in their parliaments, and the citizens whose ill-considered votes placed them there.

"If a state department can thus be transformed from a nest of bureaucrats into an outpost of the University Militant, what other wonders of spiritual metamorphosis may we not hope for in a country where the universities are becoming alive to their civic and social mission! Already a voluntary cooperation in observation and research is spontaneously arising between some of the more active American universities and the Department of Education at Washington. As this tendency grows it may, under the grace and furtherance of relevant ideals, develop into a concentration of the universities on the educational problems of the nation. And with that thought there looms upon the horizon the vision of an Inter-University Council of Education, which by counsel and not by command would serve as a culture authority. And, moreover, if it could be saved from the cravings which beset moral authorities, of seeking the purse and sheltering under the sword of the temporal power, such an organization would naturally become the germinal nucleus of a real Spiritual Power for the new time."

That seems to me an ideal statement of the American conception of education as a national policy. Those now in control at Washington, returning to a great tradition, seem to have grasped it.

The other statement is by one of the fine spirits of our academic life, Professor Liberty H. Bailey, of Cornell. In a book with the significant title, *What is Democracy*, he discusses both the problem of the place of education in our national policy, and the problem of Federal aid.

The distinction which Branford makes between the Temporal Power and the Spirit Power is clearly perceived by Professor Bailey and stated in terms that we are more accustomed to. The war showed in unmistakable terms, says Bailey, "the vicious danger of a system of education controlled by government." In fact, he goes on to say, "the greatest lesson of the war is the danger that lies in an educational system used for the purposes and ambitions of government, making it a means to an end." Read Professor Bailey's statement now in its context:

"Education in a democracy should be personal, and suffi-

ciently variable to meet the needs of individuals. Its purpose is to train citizens to excellence and to cooperation, not to maintain a certain social order and particularly not primarily to uphold a given form of government. The Great War has shown us the vicious danger of a system of education controlled by a government. Education is not to be a tool or organ of government, as is the tariff system or an army; it is not a means of expressing the will of a government or a sovereign. Safety lies only in the opposite direction. The will lies with the people, and education should express this will and constitute a check on government, controlling it. It is the privilege of democracy to discipline the government.

"Speaking for the United States, the country has been fortunate in having state and local systems of education, not a national system. Undoubtedly something has been lost in regularity, and possibly in efficiency, but uniformity is the result to be avoided, and efficiency, as the word is commonly used, is not of the spirit. A system may be so efficient as to be lifeless. Even the defects in localities now and then are less cause for alarm than a centralized national control; it is in the remedying of defects that the people acquire some of their best training in democracy: this privilege should never be taken away from them.

"A gentle stimulus from the national center is undoubtedly useful, but it is to be remembered that education is not government: confusion in these functions is fatal to democracy.

"Coordination of activities in the states and localities may be desirable, if the freedom of self-determination is clearly maintained. Perhaps the most hopeful national action in education in the United States is to serve as a check on the autocracy of the educational establishments of the states. But a national policy that should exercise any extended and internal control over education in the state, and localities should be looked on with the gravest apprehension. Once I favored the establishing of a national department of education, with a secretary in the cabinet of the President; but in the face of the vast autocracy we are fighting, with its educational system bent to its purpose, I do not dare now to advise it. The greatest lesson of the war is the danger that lies in an educational system used for the purposes and ambitions of government, making it a means to an end.

"Perhaps the will to democracy is sufficiently strong in the United States to safeguard the results of a centralized national system, and of course we could not expect a Prussian result since we have neither the class stratification nor the political intention; but there is every reason to fear the gradual extension of arbitrary domination, even under the best intentions, and the discouragement of that free spirit without which any education is vain. A national system is not needed. Even with every safeguard attached to it in the beginning, the tendencies would undoubtedly be autocratic."

Federal aid is seen as an expression of the Perfect State, which is the antithesis of democracy. Democratic states are always relative, are in process of growth. The Perfect State (in conception) expresses itself in the Perfect Paper Plan. So much for introduction to Bailey's further statements:

"The Perfect Paper Plan has taken an interesting form in the United States in recent years in the "projects" for agriculture and education, made and approved in offices. One would think we are coming to an office-farming, as we have already come to an office-education. In one form or another, the project idea is so stuck in our minds that we seem to be unable to see around it.

"The Paper Project runs toward the unifying, standardizing, and formalizing of all affairs, and the pressing out of the variations that make men to be men rather than copyists and that put into life the personality which makes it worth the living. It

runs through civic and even social affairs. It is a process of mechanical routine-making. It invades legislation. One of the worst manifestations is that type of appropriation-legislation which budgets the sums in such a way as to leave no discretion with the administration of an institution, not allowing sufficient flexibility for emergencies, and centering the control of details in a political office that in the nature of the case cannot know the subject or the requirements. Its justification is to eliminate waste and to prevent abuse. Yet the overhead expense of the supervision will probably exceed any loss accruing from dishonesty or incompetency; and this type of legislation is itself a greater abuse than the deficiencies it seeks to correct. It deadens initiative and lessens responsibility. It takes the work from the hands of experts at the very epoch when we are training these experts and trying to rely on them. It opens the way for political control by the very simple method of not allowing or of vetoing specific items. It centralizes work that is profited by the decentralization. It is a powerful impersonal and anti-democratic drift.

"So is much of the project practice in agriculture an anti-democratic drift. I know very well the effort everywhere to keep it democratic: this is evidence of its danger. I know no reason why projects of rural community work in New York and California should be approved by the Secretary of Agriculture. If it be said that this approval insures uniformity, then I reply that uniformity is the very thing we do not want. There is no merit in uniformity. If it be said it is necessary because Congress appropriates the funds, then I reply that the funds belong to the people and not to Congress, and that it is the responsibility of Congress to devise a better method of oversight. The practice is not necessary for the safeguarding of the funds, nor to make the work effective: official approval (by a clerk) is not essential to honest and productive work in the open field. If it be urged that the federal control of local problems is really only nominal, still must I insist that the system itself is unnecessary and unwholesome. I hold strongly to the idea of centralization in forms of national business; but even this is safe in a democracy only when other ranges are freely decentralized. Education research is not the fulfillment of regulatory law, the furtherance of interstate commerce, or the exercise of police power. The sanctions for efforts of this kind should not be centered at official headquarters, out of the reach of those who are to be benefited; it is not the kind of work that is nationally governmental in character.

"I have cited these expressions of the Paper Project because they exhibited what the standardizing process means. They and others of their like will have vast effect on our thinking and our methods in time to come. They all rest on the idea of the perfect scheme, devised by superior intelligence, and controlled arbitrarily as a matter of form. They do not allow of the free play of local needs and personal variations, on which democracy, as distinguished from government, must rest.

"Given the formalizing tendencies of officialdom and acceptance of the economic standard as the measure of human affairs, and we may expect deeply erroneous estimates of the place and value of those enterprises conditioned on the earth and expressing themselves naturally in terms of life rather than in terms of figures and projects.

"One commonly hears that democracy is too imperfect to be efficient and that reforms can be brought about only if they are forced on the masses by superior intelligence. Yet, in fact, the hope of democracy is its imperfection. The masses should understand the imperfections. Any hiding of the deficiencies and shortcomings only hinders progress. It is the strong man who is patient under criticism. It is a strong state that can stand the exposure of its weaknesses. We shall be reinforced if we conceive of democracy as a process, not as a fulfillment.

"The justification of a democratic form of government lies in the fact that it is a means of education."

Civic Beauty and a Better City

A Project for Junior High Schools

Sister M. Octavia, O. S. D.

IN arousing in the student an interest in civic beauty, a teacher must keep in mind the purpose of her course. In the project, "Civic Beauty and a Better City," the general aim is better citizenship: To awaken an appreciation of civic beauty and to cultivate initiative, cooperation, and responsibility in the student.

The more specific aims are: To give pupils an understanding of the principles of city planning; to create through the children a public sentiment in favor of city planning, by investigating the importance of civic beauty as a factor in the industrial, physical, and moral health of the community.

Step I: Purposing

The situation may come from an informal conversation between teacher and pupils concerning a poem like "The Calf Path," or concerning quotations like the two found in our civic books, "God made the country, man the town" (Bryce), "A thing of beauty is a joy forever" (Keats).

In the introductory questions the teacher may work up to the statement of the problem in this wise: What are some of the natural beauty spots in your town? What would you like to show a stranger? What is the appearance of this city to a stranger? What makes it so? What can we do? Do our streets follow the calf walk? Why? What can you do? What changes would make your city more attractive? What is needed to do this? What can you do? Would you like to find out? The class decides, investigates, and then is ready for a statement of the problem. For a statement of the

problem, the teacher may take the kernels of their ideas and unify them into: What are some of the ways of promoting civic beauty and what can our citizens do to make our community more attractive?

Step II: Planning

The analysis of the problem requires a definition of terms. Questions are suggested and are reorganized by the class. (1) What is civic beauty? (2) What are the controls? Where do they begin? How? (3) What shall the citizens do in providing beauty? (4) What should a community do to develop an appreciation of (a) architecture, and (b) art? (5) What are the objectives in city planning? (6) What systems have been used in planned cities? Examples? Explain a system used in one of these cities. (7) What is included in city planning? (8) What are the effects of planning and zoning a city? (9) What is our responsibility?

Texts:

Everyday Civics, C. E. Finch, pp. 72-86.
Our Community, S. H. Ziegler, pp. 75-86.
Civic Science, G. W. Hunter and G. W. Whitman, pp. 267-297.
The Community and the Citizen, A. W. Dunn, pp. 152-168.
Community Life and Civic Problems, H. C. Hill, pp. 272-279.
City, State and Nation, Wm. L. Nida, pp. 10-23.
Community Civics, R. O. Hughes, pp. 28-69.
The Improvement of Towns and Cities, C. M. Robinson, pp. 18-34.
American Municipal Progress, Chas. Zueblin, pp. 326-359.
U. S. Government Bulletins (No. 23), p. 23.
Playground Community Service Magazine, Feb. 1922, p. 719.
National Municipal Review, June, 1922, pp. 17-21.
Free Citizen or Slave — Which? J. Horace McFarland, pp. 17-21.
Proceedings on National Conference City Planning, pp. 23-31.
The Cleveland Zone Plan, 1921.
Housing Betterment, April, 1922, p. 191.

The Calf Path

One day through the primeval wood
A calf walked home as good calves should;
But made a trail all bent askew.
A crooked trail as all calves do.
Since then three hundred years have fled,
And I infer that calf is dead.

But still he left behind his trail,
And thereby hangs my moral tale.
The trail was taken up next day
By a lone dog that passed that way;
And then a wise bellwether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As good bellwethers always do.
And from that day, o'er hill and glade,
Through those old woods a path was made.

And many men wound in and out,
And dodged and turned and bent about,
And uttered words of righteous wrath
Because 'twas such a crooked path;
But still they followed — do not laugh —
The first migrations of that calf,

And through this winding wood-way stalked
Because he wobbled when he walked.

This forest path became a lane,
That bent and turned and turned again;
This crooked lane became a road,
Where many a poor horse with his load
Toiled on beneath the burning sun,
And traveled some three miles in one.
And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swiftness fleet,
The road became a village street;
And this, before men were aware,
A city's thoroughfare.
And soon the central street was this
Of a renowned metropolis;
And men two centuries and a half
Trod in the footsteps of that calf.

Each day a hundred thousand rout
Followed this zigzag calf about
And o'er his crooked journey went
The traffic of a continent.

A hundred thousand men were led
By one calf near three centuries dead.
They followed still his crooked way,
And lost one hundred years a day;
For thus such reverence is lent
To well-established precedent.

A moral lesson this might teach
Were I ordained and called to preach;
For men are prone to go it blind
Along the calf-paths of the mind,
And work away from sun to sun
To do what other men have done.
They follow in the beaten track
And out and in, and forth and back,
And still their devious course pursue,
To keep the path that others do.
They keep the path a sacred groove,
Along which all their lives they move;
But how the wise old wood-gods laugh,
Who saw the first primeval calf.
Ah, many things this tale might teach —
But I am not ordained to preach.

—Sam Walter Foss

Activities

The class is now ready for its investigations. Visits to the city-planning-commission office, to city-hall library, and to prominent industrial plants should be encouraged. The teacher may plan trips to the different sections of the city: (1) beautiful, well planned; (2) ordinary; (3) apartment; (4) industrial; (5) business; (6) tenement; (7) parks, boulevards, lake fronts; (8) museums and city buildings; (9) schools.

or socialized recitation is desired, the teacher appoints committees to plan reports. As the reports are discussed in class, suggest to the students the further use of the material discussed for reports by other members of the class. Present opportunities asking for questions to evoke additional information and criticism. At the end of the period a summary of main points of subject matter serves as a good drill and shows the class the ground covered. Recall that civic beauty is man's instinctive



AIR VIEW OF A WELL-PLANNED SECTION OF MINNEAPOLIS, MINN.*

Let the class write letters to city commissioners; make posters; design a city street plan; design a city zoning plan; work out in papier-mâché a designed section; make a scrapbook — city beautiful — or a playground map; plan an ideal school yard or an ideal home yard; organize a clean-up week or a garden club; plan an Arbor Day program. Let the class decide the assignment. Let (1) and (2) be an individual; 3, 4, 5, 6, 7, 8, a group; and 9, a class assignment.

Step III: Execution

In carrying out the above assignments, plan with the pupil reading trips of investigation, and the writing of letters to collect information. Suggest maps, posters, books, programs, and designs. Organize clubs. The teacher may evaluate material collected during the supervised-study periods. She should encourage group conferences and reports on the material studied. After plans have been presented, an exchange of material, in class among the students, elimination of nonessentials, and supervised study are the next steps. If discussion

love of beauty expressed in his surroundings; in his preservation of the God-made things; in the usefulness, healthfulness symmetry, and harmony of the man-made things, that from their studies they have learned that the controls of civic beauty are the individual and the community. The individual for the appearance of his home. He influences his family by his personal appearance — clean face, hands, and teeth; hair brushed and combed, neat dress — and by keeping his home neat and orderly. An attractive home should have flowers, gardens, trees. It should be well designed. It should have simple furniture and a well-arranged interior.

*The plan above provides a park within a radius of a quarter-mile to every resident in the section. Along the lake front is a woodland with splendid drives. The large open area in the north center of the picture and the wooded area in the right-hand corner are also parks.

Two through streets cut through one of the parks to provide quick transportation. The residential section has been planned to provide an acre of ground for every fifty people.

Air view pictures may be obtained from post cards, civic and national reference libraries, from books, and reports of the chamber of commerce. The Chicago Chamber of Commerce in their 25th anniversary edition in December shows graphically the tremendous expansion of Chicago along the lake front with reclaimed land for Grant Park, and the Streeterville district.



Stairway down the steep bluff to the athletic stadium at Lake Park, Milwaukee. The park has golf links, tennis courts, playgrounds, a gun-club shooting field and a tourist camp.

Park Pictures and information are available for use in the classroom from the planning engineer, the park commission, and the association of commerce of any large city

In answering what the community should do in providing beauty, pupils, because of their wide reading background, state their reasons frankly: It should build splendid schools that will be centers of pride, having good architecture; well-decorated interior; large grounds, with trees, flowers, and grass plots; and school gardens. These are some of the features of good schools. The community should plan and pave streets and keep them in good repair. It should design a plan to have the business thoroughfares direct for transportation, the streets in residential sections curved for beauty, all of them wide for air and clean for health. The community should provide for rubbish, should care for and preserve the trees. It should provide wide parkways at the side of the street or the center (in residence sections). It should eliminate noise through improved paving and restrict motormen, automobilists, motorcyclists with definite ordinances. It should eliminate unsightly poles, wires, and bill boards, and regulate electric signs by day and night. It should provide parks, boulevards, playgrounds, and waterways within the reach of every child. There should be one acre of park to every 50 people; a social center in every neighborhood; a municipal theater within radius of a single car fare. The city can create ordinances: (1) require smoke consumers because smoke mars beauty, and discourages efforts to provide good health conditions; (2) make gardens of vacant lots and alleys; (3) provide care of public buildings. It can organize clean-up weeks and garden clubs. And it can provide care for unfortunates in pleasant places.

Civic Responsibilities for Children

How may children help? They may protect the birds and the wild flowers and form garden clubs to beautify their front lawn and backyard at home, or the school grounds, or vacant lots; they may avoid scattering pa-

pers, defacing public buildings, injuring trees; they may assist in clean-up days. A community likewise may develop an appreciation of architecture and art by building public edifices of classic type; simple, fine business and office buildings; and simple, well-designed residential buildings. The city may establish art museums, fine bridges, monuments, sculptory. City planning requires: (1) convenience, because it saves time and energy, avoids waste, and increases wealth; and (2) health, because it preserves nature's beauties. To explain the systems of ground plans which have been used in planned cities, the teacher may suggest examples for explanation.

After the review, the teacher may in an informal way ask pupils to explain each of the following types of city planning: (1) Checkerboard (Philadelphia), (2) wheel-diagonal (Washington), (3) ring (Vienna), (4) diagonal and circle (Paris), (5) curved diagonal (present plan in large cities.) Washington, our only designed city, has 21 diagonal streets running from a center. This plan permits many parks. The pupils may offer explanations worked out in maps. In this case it would be best to explain that the ground plan of Washington is after the checkerboard fashion, a series of streets running east and west. The streets are crossed at right angles by a second series running north and south, which is cut by 21 avenues running diagonally through the city coming together at the Capitol and other centers. There are many large squares. Broad diagonals extend from the center—boulevards laid in circles.

After the general type of city planning is understood, papers on tests on what they would include in planning a city may be suggested. The teacher may supply an outline in the following order: (1) Grounds—plan of streets and parks to provide convenience and recreation. Methods—diagonal or spider-web-ring plans. (2) Group plan—Civic center; erec-



THE STATE CAPITAL, MADISON, WIS.

The State Capital in every state affords teaching material for a civic study. The general city plan of Madison follows that of Washington, D. C., closely. All the principal streets of the town start, like the spokes of a wagon-wheel from capital building as the hub. The Capitol building itself, built on a hill gives a magnificence to the natural beauty of the town. From its towers, one receives a lovely view of the lakes, Mendota and Monona.



Owing to the isolation of the section illustrated in the above map from the built up portion of the city, schools, stores and local amusement facilities have been provided. Two schools and playgrounds and two small squares affected the street arrangement to curve around the outer edge of the school grounds.

Plans, blocks and charts are available at the city planning department, from the Sunday newspapers, from current magazines. The Reader's Digest holds a wealth of reference material on pertinent articles.

tion of beautiful public buildings in effective groups. (3) Zoning of city into (a) residential districts (dwelling apartment); (b) business districts; (c) industrial districts; (4) Housing improvement and regulation of height: (a) In industrial sections — garden-cities type, 12 houses to an acre. (5) Regulate height of buildings to abolish skyscrapers — keep more even sky line.

In asking, "Does city zoning and planning pay?" my students have given these reasons for their answers: It directs easy ways for extension of commerce. It saves time and money in transit. It promotes industrial development. It prohibits business or factory buildings in residential districts and factory building in business sections. It defines local business centers; it allows no apartments in private-house sections; prevents congestion; and requires each owner so to use his property as not to injure a neighbor by enforcing a certain co-operation, limiting heights of buildings, conserving

property values, by uniform building laws. It promotes beauty by preserving natural ravines, water and lake fronts. It provides parks, playgrounds, and amusement places. It promotes health, comfort, joy, and assures a future citizenship sound in body, mind, and morals.

Further questioning about our responsibility brought replies such as these: It is our duty to make our home beautiful, to foster city planning, and to talk for civic beauty; to be cooperative; to have initiative in promoting its interests; to be a free citizen; to break from the old ways and to look to future needs; to give service, "In all these ways it is our duty to transmit a greater, better, and more beautiful city than was transmitted to us." — Finch.

Step IV: Judging

From their study, the students will be able to point out that city planning preserves and adds beauty to the city, recreates its population, develops cooperation, initiative, responsibility in the citizen, and encourages industries and commerce, and lessens crime. It promotes health and contentment and produces better citizens by creating a better morale. Civic beauty may be promoted by the individual cooperating with the community in the home, school, streets, and public buildings. The community may make the city more beautiful for the future by planning now, according to a given plan. The class then may determine what it has done well and what it can improve. The project, besides awakening a keen appreciation of the value of pleasant surroundings, will develop an alertness in civic responsibilities and good citizenship, and will encourage the pupil to do all he can to make his surroundings beautiful, neat, and convenient.



A RIVER FRONT IN NUERMBERG, GERMANY

Steamship and railroad companies have a supply of circulars which can be used for illustrations on European housing conditions and methods of preserving natural beauty on hand. The above picture is a snapshot from a traveler's notebook

The Second Commandment

Sister M. Catherine, S.S.N.D.

Outline

1. Stories relative to this commandment.
2. Problems.
3. A study of the Organization and the Ideals of the Holy Name Society.
4. A dramatization of the story of Job, the Psalms of David.
5. Drill and Summary.
6. Objective test.
7. Biblical References.
8. Class Projects.

IN this study of the Second Commandment, the plan of the Fourth Commandment in the October issue of the JOURNAL will be followed. Hence, such devices as the Bulletin Boards, Problems, Dramatization, will again be used at the teacher's discretion.

"Thou shalt not take the name of the Lord thy God in vain; for he shall not be unpunished that taketh His name upon a vain thing." *Deut. v. 11.*

These words of Holy Scripture will be written on the upper part of the blackboard during the time spent at the study of this commandment. Should more board space be available, the Scripture texts or the quotations found later in this study could be well used on the same.

The following pictures ought to be at hand, besides others to which the teacher has access or which she may prefer:

Adam and Eve Driven out of Paradise—Dore
Jacob Blessing His Sons—Rembrandt
Moses Receiving the Tables of the Laws—Raphael
Moses Presenting Them to the People—Raphael
Angels Singing at the Nativity—Sinkel or Correggio
Sermon on the Mount—Bida
Jesus, Friend of Children—Plockhorst
Christ Before Pilate—Hoffman
His Blood be Upon Us and Our Children—Munkacsy
Denial of Peter—Harrach
Jesus Before the High Priest—Seifert
The Crucifixion (Blaspheming Christ)—Scene from Oberammergau
David—Michelangelo
Crusaders—
The Last Judgment—Michelangelo

Each of these pictures has a lesson involving some phase of the Second Commandment. The Spiritual Bulletin Board, as well as the others, are at the command of the pupils and the teachers for pictures, poems, slogans, and any original suggestions.

In the hands of the children will be Deharbe's Catechism and a Bible History as the required texts. As

¹For grades 5 and 6.

many additional sources as possible should be at the disposal of the children.

As frequently during the day as possible, the teacher will refer to the Second Commandment in a natural and opportune way. In the reading class she might select poems such as Faber's "Jesus, the very thought of Thee" in the spelling class, such words as blasphemy, covenant, reverence, etc.

The hymn "The Second Commandment" by Katherine Bainbridge, M. Witmark and Sons, New York, will be appropriate; also the "Divine Praises" from any hymnal. To the usual prayers of the day, the little ejaculation, "Blessed be His Holy Name," can be added, and so again and again during these days the children will be reminded of their sacred obligations in reference to the Second Commandment.

Instruction Period

The period opens with a little prayer and a hymn. "Today we start our work on the study of the Second Commandment. We read in Holy Scripture how Moses ascended Mount Sinai while the Jews were praying at the foot of the mountain. Thunder began to be heard, and lightning to flash, and a very thick cloud to cover the mount, and the noise of the trumpet sounded exceedingly loud, and the people feared. *Exod. xix. 16.* And God said: Thou shalt not take the name of the Lord thy God in vain; for he shall not be unpunished that taketh His name upon a vain thing. *Deut. v. 11.* George, you have prepared this passage from Holy Writ, you will now read it to the class." George, who has prepared it well, will read it to the class to the best of his ability. He reads the entire chapter which gives the account of the giving of the Ten Commandments. *Exod. xx. 1, 25.*

"What especially noteworthy do you see in this commandment which you do not meet with in any of the other commandments?" (It is the only commandment to which a punishment is attached.)

"Surely now, children, you realize better the awful responsibility of taking the name of God in vain. The Jews held the name "Jehova" in such awe and veneration, that never would they pronounce it. Even the High Priest was not permitted to say it oftener than once a year, and that on the solemn Feast of the Atonement. Instead of the word, Jehova, they called God, Adonai. God's awful majesty and perfection, immense knowledge, boundless wisdom, sanctity, and justice are just as sacred today as they were in the days when He gave the solemn order, Thou shalt not take the Name of God in vain. You want to know all that God demands of you in His Second Commandment in order

that you may never offend Him through any violation of the same, but rather that you may honor Him all your life by faithfully keeping it."

The teacher then briefly outlines the work, tries to arouse enthusiasm and happy cooperation. She will try especially to have the children present their own problems at the appointed recitation periods. All the problems and stories will deal with the five major points in the Second Commandment as follows: (1) Reverence for the Holy Name of God as opposed to profanation; (2) Speaking with reverence of religion as opposed to deriding religion; (3) Oaths, good and bad; swearing; (4) Blasphemy and cursing; (5) Vows.

"For tomorrow's lesson you will all tell a story which refers to this commandment. Select them from the Bible History. I know you will all be eager to show how God rewards the faithful observance of His law and punishes the violation of it."

As much freedom as possible should be given the children in the selection of their stories, both Biblical and otherwise, just so they are pertinent to the work at hand.

Children's Stories in Class

The children, in a socialized recitation, will tell their stories to the class. Should discussions arise, so much the better, because it is through these personal revelations that the alert teacher will find an unlimited source of material for character training.

Bible History Stories

- The Promise of a Redeemer.
- The Primal Curse.
- God's covenant after the Deluge.
- Noah's curse upon Cham.
- Jacob blessing his sons.
- The patience of Job.
- Pharaoh's punishment for not keeping His word.
- The Ten Commandments given to Moses 'midst thunder and lightning.
- Core, Dathan, Abiron.
- The reverence shown the Ark of the Covenant.
- David and the Psalms.
- Magnificence of the Vessels, etc., used in the Temple.
- Sennacherib.
- Naboth, King Achab, Queen Jezabel.
- Leprosy attacks Ozias for daring to strike the High Priest.
- Susanna.
- Eliseus and the bears.
- The Prophet Isaias, who looked into Heaven and heard the hymn: Holy, Holy, Holy.
- The Blessed Virgin: "Behold from henceforth all generations shall call me blessed."
- Angel's Hymn at the Nativity: "Glory to God in the highest."
- Simeon's reverence for the Infant Jesus.
- The Sermon on the Mount. The passage, "Swear not . . ."
- The Oath of Herod.
- Christ conferring the Primacy on Peter. "Whosoever . . ."
- Jesus and the Children. Scandal punished.
- The Lord's prayer: "Hallowed be Thy Name."
- Jesus entering Jerusalem: "Hosanna to the Son of David."
- Jesus before Pilate.
- Jesus before the High Priest.
- The Denial of Peter.
- The insults heaped upon Christ at the Scourging and the Crowning with thorns.

"His Blood be upon us and our children."

The Blasphemies at the Crucifixion and those of the wicked thief.

All the stories need not be told "en masse," but, perhaps, as the problems would suggest one or the other, they would become more effective.

Stories of the Saints

Any of the Martyrs who preferred death to the violation of their Baptismal Vows.

St. Charles Borromeo

St. Mamertus; the Rogation Days.

St. Aloysius, who grieved all his life for using profane words once when a child.

St. Paul, who uses the Holy Name of Jesus most frequently.

St. Francis of Assissi.

Louis of Thuringia and his wife, St. Elizabeth.

St. Frances of Rome.

St. Augustine.

St. Stanislaus Kostka.

St. John Capistran.

St. Thais, never pronounced the name of God, "O Thou, Who hast made me."

St. Alphonsus.

St. Teresa the Great.

St. Jane Frances de Chantal.

St. Eligius.

Other Stories

Julian the Apostate. "Galilean, Thou has conquered!"

King Clovis vows to become a Christian.

Luther's vow.

Vows of the crusaders: Godfrey, Richard, Barbarossa, Philip, Louis.

Religious Vows.

Oberammergau Vow.

Alexander of Macedonia; met the High Priest in his priestly robes and knelt before him. "Not to him have I bowed my knee, but to the Lord God Whose Priest he is."

The old Man and the Crucifix; in Baierl, page 134.

King Arthur stories.

Sir Thomas More.

Regulus, the Roman General in Carthage.

Nestorius punished because he refused the title, Mother of God, to Mary.

Respect shown by Newton to the Holy Name.

The Priest and his Guardian Angel.

Voltaire.

A mother's curse.

Washington, Lincoln, Roosevelt (Found in the Holy Name pamphlet).

No doubt, the children themselves will know many stories based upon the keeping of a promise or the taking of God's Name in vain. Also soldier stories and their loyalty to their oath will be very instructive. The bibliography will give the names of the books from which most of the above stories were selected.

Problems

The following problems, and many others with which the teacher has come in contact, are offered; as well as those which the children will be eager to present. When possible, the teacher will have a short outline at the board referring to the day's problems. This outline can be made in class with the suggestions of the pupils. Let the teacher realize that through such free discussions of problems, she can make the lessons,

learned in the schoolrooms, function most effectively in their daily lives and so draw the souls of her children closer to the great Friend of children. Surely a serious discussion of a problem can never be a loss of time.

Problems of School and Playground

1. During the day, so often, children you think of your parents, your home, the baseball game. How often do you think of Jesus? Your mother loves you when you say, "Mother, dear," and such loving words sincerely. Wouldn't Jesus love you much, too, if during the day you would often say to Him: "Jesus, Jesus." How often do you think you could easily do so? Try it this day at every change of lessons.

2. How could you show reverence to the Holy Name of Jesus? (Bowing my head slightly when it is pronounced, taking off my hat, never using it vainly.)

3. What would you say to a boy if you heard him use the word "Jesus" in anger?

4. What do you think of a child who laughs upon hearing another child say the name of God in an angry or irreverent tone? Which child, do you think, has committed the graver sin?

5. You are a young boy. You hear one of the big boys using very bad language and often saying the Holy Names in a shocking way. Would you let him talk like that, or would you have courage enough to tell him not to speak so. Tell the class what you would really say to him.

6. What do you think of telling your teacher that a certain child often uses the name of Jesus irreverently or curses and swears? Do you think you are obliged to tell?

7. How would you make good the wrong you have done by using the name of God in anger before a group of children? (Confession and apology publicly given.)

8. The priest has given the order that the next one he hears cursing on the playground will be expelled. You hear a boy, who always uses bad language when no teacher or priest is near do so. What would you do or say to him?

9. Do you think cursing on the part of a Catholic child a bigger sin against God than if he were a Protestant? Why? (A Catholic should know better.)

10. A boy thinks it is smart to imitate the bad language he hears from grown-up people. He shows off before his friends through cursing. What kind of sin do you think he is committing and how many?

11. You have found a newspaper like the *Menace* on your way to school. You know it contains lies and insults to the Catholic Priest, Sister, and Religion. What will you do with that paper?

12. A person started to use bad words and curses at the age of 10 years. He does it, let us say, ten times a day. (Some people, who have formed the habit, do it much oftener.) He does this until he is 60 years old. Just figure out how many times he has offended God in his wicked life. (182,500.) How could you make reparation to some degree for the terrible wrong he has done God?

13. Many children are in purgatory for using bad words on the playground and so teaching them to others. If they could come back to their play, what do you imagine they would say and do now?

14. Why should such expressions as "Cross my heart, I'm telling the truth," and "Sure as heaven," even though they are not sins, very seldom be used?

15. What is the best act of reparation to God you could make when you hear someone using His Name in vain? (Pronounce the name devoutly, make an act of sorrow for him.)

16. What beautiful habit could you learn to form now when you hear bad language? (Say "Jesus Christ" most devoutly when you hear it the other way.)

17. How could a group of boys prevent one or more boys

from using the Holy Names profanely or from using vulgar expressions on the playground, without telling the teacher on them?

18. A little boy or girl has come to school with the evil habit we are discussing. The parents thought it "cute" when the little one would use these words. How could the children at school help the child to break this habit without offending the parents?

19. How would you act toward a child who is trying to overcome his vicious habit, but who very often does forget himself?

20. Don't forget, dear children, that Jesus rests upon your tongue in Holy Communion. Can He be pleased to rest on a tongue that curses and uses His Holy Name or that of His Mother so irreverently?

Problems at Home

1. Why do you think the language of the home can so easily be judged by that of the children? Therefore, what do you think to be a very important obligation of any father and mother?

2. Would you want your home to be judged by the language you are using? If not, why not? And what will you do about it?

3. Should your father at times say very unbecoming and even sinful words, could you tell him it is wrong and you do not like it? If he gets angry with you for telling him, could you show him some other way that you don't want him to talk like that?

4. The parents often use such bad language so much, that they do not realize anymore they are doing it. What could be done in such a family to protect the children?

5. I know of a certain child who was purposely taught to curse by another person. The parents are much grieved, but again and again the child will forget himself. What do you think of the guilt of the person who is responsible?

6. A little boy has followed the example of his father in cursing. When the mother corrects him, he says: "Daddy does it, why can't I?" What do you think that mother ought to do?

7. If a person has done much swearing and cursing so that he now is in the habit of doing it, what kind of sin is he committing when he does it even without his realizing it?

8. A family consists of parents and three children, age 10, 8, 4. The father is a Protestant and is very bitter toward the Catholic school and Church. He is becoming more bitter day by day because the children must attend the Catholic school. In every way possible he scoffs at the Priest, the Sisters, Confession, Communion. All the poor mother can do is to keep quiet and to try to keep the children good. What life lesson can you learn from this?

9. Some men so readily curse their horses, or cars, or what not. What do you think of such ingratitude to God?

10. What can you do in your own families, even though you are quite young, and even though your family never uses coarse and sinful language, to raise its moral standard still higher in reference to the Second Commandment?

Problems for Later Life

(Some of these problems might refer even to the present age of the children.) Suggested outlines for the blackboard or bulletin board:

Profanation

1. Speak with reverence of God:
Lord, Jesus Christ, Holy Trinity.
2. Not use the name of God in vain:
a) Mortal sin if deliberately irreverent and contemptuous;*

*These Outlines are all based upon The Catechist, by Very Rev. Canon Howe. The notes under "Guilt, Venial or Mortal," in all cases are quoted from Father Howe's "The Second Commandment, pages 405-419.

b) Venial if not so, if in mere ordinary use.

3. Speak with reverence of Holy Persons and Holy Things: Saints, Angels, Priests, Religious, Mass, Sacraments.

4. Profane words:

a) Unbecoming words: hell, devil, etc.;

b) Guilt — usually venial; however, it depends upon the irreverence and the scandal.

Problems

1. You are a graduate of a Catholic high school or college. Would this fact add to the seriousness of the sin you commit by using the name of God in vain, especially in the presence of non-Catholics?

2. What do you think a good Catholic young person would do, should he find that his friends, time and again, use profane language or speak deridingly of holy things?

3. Some young men commonly indulge in (as one writer puts it) "deviled" language. They frequently use words that refer to hell, satan; this is often called "swearing," but it is only vulgar. Although these words in themselves are not sinful, what about the scandal given to bystanders and especially to children?

4. When will profanity amount to a mortal sin? (The real test is supplied by St. Thomas: "In sinful words what has chiefly to be noticed is the spirit (disposition of mind) in which they are uttered."

5. What do you say about using the words of Holy Scripture irreverently?

Deriding Religion

1. What would you do in a group if practically everyone is deriding what you hold sacred; e.g., the confessional, holy water. Would you be obliged to object?

2. Very often Catholics themselves by their very free and jocose way of speaking, are the cause of others deriding religion. What should these Catholics do to overcome their habit?

3. What do you think of a magazine which will permit cartoons that put some one or other teaching of the Church or some member of the clergy, perhaps the Pope, in a ridiculous light? If you are subscribing to such a magazine and in general it is a good paper, what will you do?

4. Catholics often, by their stupidity, bring the scorn of others upon the Church. How should a Catholic continue to educate himself, or has he done enough when he has made his Solemn Communion?

5. What do you think of the Holy Name Society?

Blasphemy

1. Definition: Blasphemy is any word, thought, desire, act, insulting to God.

2. Direct: (a) Denying the attributes of God. (b) Attributing imperfections to God. (c) Speaking with contempt of God.

3. Indirect: Against the Blessed Virgin, the saints, or holy things.

4. Guilt: Mortal sin, in itself, or when it is a habit unregretted. Venial sin, if without full advertence, or without scandal.

Problems

1. Why are such expressions as "God is cruel, unjust; God doesn't care for me; What good is praying anyway?" etc., in time of trial or sorrow, so grievously sinful?

2. If any expressions like the above are made without due deliberation, and the person is immediately sorry, what do you think of the sin?

3. Should you be in the presence of a fallen-away Catholic who sneers at a Priest, the Sacraments, and even at God, what would you do?

4. What about such acts as desecrating a church or a crucifix out of sheer contempt?

5. How could you commit a sin of blasphemy by thought? What kind of sin would it be?

Cursing

1. Definition: Cursing is wishing evil upon oneself or upon God's creatures.

2. Directly opposed to Charity.

3. Gives bad example.

4. The language of hell.

5. Scripture gives four cases in which God hears curses:

a) Poor cursing the rich who oppress them.

b) Widows and orphans cursing their oppressors.

c) Parents cursing their children.

d) People cursing themselves.

6. Guilt:

Mortal when the evil wished is grievous and a continuous habit.

Venial when the evil wished is not grievous and is being corrected.

Oaths

1. Definition:

An oath is calling God to witness the truth of what we say. Same as to swear.

2. Lawful Oath:

a) Truth; Judgment, that is with reflection, discretion, good cause.

b) Certain conditions make necessary the taking of an oath.

3. False Oaths (Perjury):

a) Wanting in truthfulness.

b) Most grievous sin, even if the lie is trifling.

4. Rash Oaths:

a) Wanting in judgment, thought, reflection.

b) Usually venial, unless there be danger of perjury or scandal.

5. Unjust Oath:

a) To do something sinful.

b) Mortal sin against the sanctity of God.

6. Unnecessary Oath:

a) Swearing without sufficient cause.

b) Not usually grievous, yet displeasing to God.

Problems

1. You are called upon the witness stand. Your own good name will be tarnished and perhaps your money lost if you tell the whole truth about the defendant, who is your business partner, your relative, or your friend. You have sworn "To tell the truth, the whole truth, and nothing but the truth; so Help me God!" Regardless of your loss, what must you do?

2. On the witness stand you have become all muddled in a cross-examination. You tell an untruth. Have you committed perjury?

3. A man swears never to forgive his wayward son or daughter. What do you know about such an oath?

4. Why does the Church forbid secret societies like the Free Masons?

5. Such expressions as "God knows, God is my witness, Before God," can be oaths or not. What does this depend upon? (Intention of both parties.) Why should you avoid such strong language as "I swear," or "Upon my soul!" even though they do not mean an oath?

Vows

1. Definition:

a) A vow is a promise to God, binding oneself to do some good.

- b) It must be a true promise, have deliberation, such as is necessary for a mortal sin; made to God; with knowledge and liberty.
- c) Guilt: mortal or venial, as it is of greater or less moment
- 2. Examples of vows.

Problems

1. What do you think of a person who does not keep even his simple promises? What effect would continually breaking your word have upon your character?
2. A girl 12 years old became mortally sick. She promised to consecrate her life to God should she recover. This was some years ago. She recovered but has not kept her promise. What have you to say about this?
3. Even the saints as a rule did not take a vow without the consent of their confessor. Why should this not be done secretly?
4. A man frequently misses Mass on Sundays. Do you think, for the sake of forcing himself to it, he might make a vow never again to miss Mass on Sundays?
5. Your father makes a promise to build an altar for the church. He dies suddenly. Are you, as his heir, bound to keep the solemn promise and to donate the altar?
6. Why cannot a Catholic who is duly married get a divorce and remarry? (The marriage *vows* are indissoluble.)
7. If Vows are such serious things, why should anybody ever make them?

Holy Name Society

The above problems will take a number of days. After this, one good recitation period would be most profitably spent in the study of the Organization and the Ideals of the Holy Name Society. The teacher may secure material from The National Headquarters of the Holy Name Society, 884 Lexington Ave., New York City. This may be given the pupils who will recite to the class on special topics selected.

Dramatization

Children of all ages love to dramatize. The story of Job, who blessed the Lord in trials, or any of the above stories can easily be dramatized. The Psalms of David might be presented in pantomime, a reader giving the Psalms from the side.

Drill and Summary

True-False Test

The next recitation will have for its aim the final drill of the Catechism questions. This will be followed by the *Objective Test*.

Write the word true or false in the lines at the end of each statement, making the statement correct.

1. Every sin against the Second Commandment is a mortal sin.....
2. You are obliged to tell an older person that he has no right to use curse words as he does.....
3. Perjury or the taking of a false oath is always a mortal sin.....
4. The Second Commandment is the only one accompanied with a threat.....
5. A vow that a child makes does not bind him when he is grown up.....
6. If you have taken a false oath, thereby causing another to lose his good name, you must admit publicly that your oath was false.....

7. If a man curses through a habit which he is not trying to overcome, he is committing a venial sin.....
8. If you prevent another from committing a sin against the Commandment, God will give you a special reward.....
9. A little boy or girl can do much to prevent bad language on the playground.....
10. On your playground, much bad language is being used.....

Best Answer

1. I must keep my good promises because:
 - a) It is always a sin not to keep them.
 - b) The breaking of them will weaken me morally.
 - c) I will lose my good name.
2. I will never use the Name of God in vain because:
 - a) It is always a mortal sin.
 - b) The Second Commandment forbids it.
 - c) Otherwise my parents will punish me.
3. I will join the Holy Name Society sometime because:
 - a) It pledges me to use God's name reverently.
 - b) The other boys belong to it.
 - c) The society always has a summer outing.
4. When I hear some other boy or girl curse:
 - a) I will run away.
 - b) I will laugh.
 - c) I will tell him or her how wrong it is.
5. When I have used a bad word before little sister:
 - a) I will ask her not to tell on me.
 - b) I will pretend I did not say it.
 - c) I will tell her I am sorry that I was naughty and offended God.

Fill in the Blanks

The Second Commandment deals especially with the five following points:

.....

.....

.....

Name ten Bible History stories or name the people in these stories relative to the Second Commandment:

.....

.....

Class Projects

The children will make a special effort to watch their own speech and that of their companions during these weeks and correct them on every occasion necessary.

Should the Holy Name Society (Junior Branch) be in existence in the school, A Junior Holy Name Rally could be held.

Notebooks of poems, slogans, memory gems, gathered by the children, could be displayed for the benefit of the other classes.

A very beautiful close to the study of this commandment, would be a General Holy Communion in Reparation for the blasphemies offered to God.

Finally, the movie "The Blasphemer," by the Catholic Dramatic Art Society, could be given for the children and for the parish.

(In any of the above projects, if the permission of the pastor is necessary, it must be secured first.)

Books of Stories

Teachers' Handbook to the Catechism, Vol. II, Rev. A. Urban, pp. 237-241.

Solemn Pledge of the Holy Name Society

Blessed be God.
 Blessed be His Holy Name.
 Blessed be Jesus Christ true God and true Man.
 Blessed be the Name of Jesus.
 I believe O Jesus
 That Thou art the Christ
 The Son of the Living God.
 I believe all the sacred truths
 Which the Holy Catholic Church
 Believes and teaches.
 I proclaim my love
 For the Vicar of Christ on earth.
 I promise to give good example,
 By the regular practice
 Of my faith.
 I honor His Divine Name.
 I pledge myself against perjury
 Blasphemy, profanity, and obscene speech.
 I pledge my loyalty
 To the flag of my country
 And to the God-given principles
 Of freedom, justice, and happiness, for which it stands.
 I pledge my support
 To all lawful authority both civil and religious.
 I dedicate my manhood to the honor of the Sacred
 Name of Jesus.
 And beg that He will keep me faithful to these pledges
 until death.

Explanation of the Commandments, Rev. H. Rolfus, pp. 119-135.

Bible History, Benziger.

High School Catechism, Msgr. P. Stockman, pp. 643-646.
 Anecdotes and Examples for the Catechist. Spirago and Baxter.

The Catechism Explained, J. J. Baierl, pp. 124-162.

Special References:

The Catechist, Vol. I, Very Rev. Canon Howe, Benziger Bros.

Catechetical Methods, Rev. R. G. Bandas, Joseph F. Wagner, Inc., New York, N. Y.

BIBLICAL REFERENCES

Who is like to Thee, among the strong, O Lord? who is like to Thee, glorious in holiness, terrible and praiseworthy, doing wonders? *Exod. xv. 11.*

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain. *Exod. xx. 7.*

Thou shalt fear the Lord thy God and shalt serve Him only, and thou shalt swear by His name. *Deut. vi. 13.*

And looking back, he saw them, and cursed them in the name of the Lord: and there came forth two bears out of the forest, and tore of them two and forty boys. *IV Kings ii. 24.*

And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him. *Ps. cviii. 18.*

All His commandments are faithful: confirmed for ever and ever, made in truth and equity. *Ps. cx. 8.*

Holy and terrible is His Name. *Ps. cx. 9.*

The fear of the Lord is the beginning of wisdom. *Ps. cx. 10.*

But I say to you not to swear at all, neither by heaven, for it is the throne of God: *Matt. v. 34.*

But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. *Matt. xii. 36.*

But He held His peace, and answered nothing. Again the high priest asked Him, and said to Him: Art Thou the Christ, the Son of the blessed God? *Mark xiv. 61.*

Let not thy mouth be accustomed to swearing. *Ecc. xxiii. 9.*

Let your speech be yea, yea, no, no. *Matt. v. 37.*
 Vah! Thou that destroyest the Temple of God. *Matt. xxvii. 40.*
 He that blasphemeth, dying let him die. *Lev. xxiv. 16.*
 Bless them that curse you. *Luke vi. 28.*
 By it we bless God, and by it we curse men. *Jas. iii. 9.*
 The prayer of him (the poor) that curseth thee shall be heard. *Ecc. iv. 6.*

But he began to curse and to swear, saying: I know not this man of whom you speak. *Mark xiv. 71.*

For God is my witness, Whom I serve in my spirit in the Gospel of His Son, that without ceasing I make a commemoration of you; *Rom. i. 9.*

That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: *Phil. ii. 10.*

O Lord, how admirable is Thy Name. *Ps. viii. 1.*

My Name is great among the Gentiles. *Mal. i. 11.*

Profane not My Holy Name. *Lev. xxii. 32.*

Let not the naming of God be usual in thy mouth. *Ecc. xxiii. 10.*

He that despiseth you despiseth Me. *Luke x. 16.*

Behold, before God, I lie not. *Gal. i. 20.*

Thou shalt swear in truth and in judgment and in justice. *Jer. iv. 2.*

Remember Thy servants, to whom Thou sworest. *Ex. xxxii. 13.*

The Lord hath sworn, and He will not repent. *Ps. cix. 4.*

If thou hast vowed anything to God, defer not to pay it. *Ecc. v. 3.*

Whatsoever thou hast vowed, pay it. *Ecc. v. 3.*

The Lord thy God will require it. *Deut. xxiii. 11.*

Love not a false oath . . . which I hate, saith the Lord. *Zach. viii. 17.*

And Jesus said to him: I am. And you shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of heaven. *Mark xiv. 62.*

The mother's curse rooteth up the foundation. *Ecc. iii. 11.*

He loved cursing, and it shall come unto him. *Ps. cviii. 18.*

Quotations and Resolutions

1. In Nomine Jesus.
2. I am Who am.
3. An oath is an act of Religion.
4. Habit is a poor excuse.
5. Not to keep a good promise is wrong.
6. The Court punishes a perjurer by years of imprisonment; God punishes a perjurer by Eternal Punishment.
7. I will never take the name of God in vain.
8. If I can prevent profane language, I will do so.
9. A curse from a bad habit which one is not trying to overcome is fully responsible.
10. The greater the evil wisher, the greater the sin.
11. Do not be hasty and thoughtless in making promises.
12. Taking the pledge is not a vow but a solemn resolution which every honorable person will keep.
13. Cursing is the Language of Hell.
14. Every time I hear a curse word, I will make an act of Reparation to God.

FOR THE TEACHER

Try to get at the fundamental causes of the successes and failure of your students. Cyril ——— failed miserably in his project. At first he seemed to be interested, then suddenly he became cold. Why? And in looking for the causes don't forget that the trouble may be with yourself.

No one likes to blame himself for poor results. But if one is really at fault, the quicker he realizes it the better for his future success. Until one knows his fault he cannot take definite steps to correct it. Success in teaching demands analysis of procedure from the students' point of view.

Community Projects in a Catholic Rural School

Sister M. Eustella, O.S.F.

AN ideal method for promoting community projects in a rural school is the organization of a 4-H Club. The 4-H Club is made up of boys and girls between the ages of 10 and 20 years. Under the guidance of a leader, its members are provided with opportunities to share home responsibilities in keeping with their abilities and are given a part in solving the problems of rural communities. The underlying principle found in the project of 4-H Club work is identical with the modern educator's philosophy of "learning by doing." Each member of the club conducts a substantial piece of work designed to show some better practice in the home or on the farm. There is no touch of artificiality in the work, but a natural setting is provided for each project.

Meaning of "4-H"

The significance of the "4-H" is interesting. It stands for the development of the head, the hand, the heart, and health. The head is trained to clearer thinking, the hand to useful labor, the heart to love and kindliness, and the health to better living.

Typical of the club's activities is the 4-H Club at St. Thomas School, Waterford, Wis. Organized in January, 1927, the first project work was done in sewing, but as spring approached, work in various other projects began. Each year the club has entered its products either at the Wisconsin state fair or at the Racine county fair. The prizes its members have taken and the increased interest in the work, clearly indicate its progress in "making the best better." Last year (1929), after completing 39 projects, the group exhibited its work and captured 31 prizes.

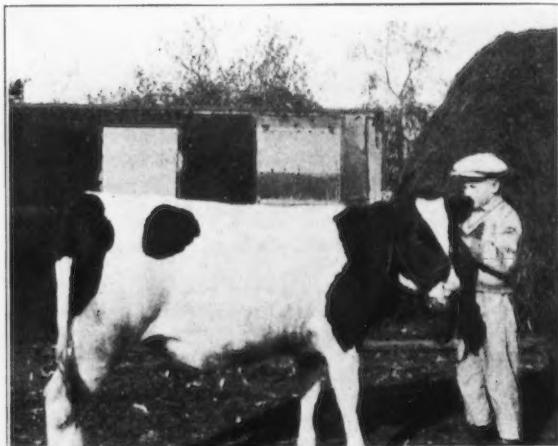
The club work is a vital factor in the educational system of St. Thomas School. Pupils look forward to the time when they will reach the age of 10 so they may be able to carry on the club work.

Learning by Doing

One club member worked out a very successful project in poultry. His young chicks were hatched last February. These he fed daily. He watched them grow. Each day brought added interest. The boy not only lived through a period of preparation for future experiences, but was actually experiencing a part of his lifework. By August, his young chicks had grown to be strong, young pullets and cockerels. The lad realized the value of his poultry and now came the time of selection for exhibit. In this he must have judged well, for his awards at the state fair were first and second premiums and grand championship. The question may

be raised as to the educational value of all this work. The child has learned by means of a process which no artificial setting could ever supply. His work has centered about living things. His book learning was incidental, as his report was an educational process not dealing with books, but consisted in materials from which books are made.

Another striking example of self-development through 4-H Club work is that of a boy 10 years of age. A proposition was made to this boy that if he would feed a small herd of eight pedigree Holstein calves for six months, one would be given him. It occurred to him that he might use this work for carrying out a calf project. The pedigree of this calf was transferred to this boy's name and his work began. He weighed and mixed the rations of his stock and watched for the effects. It happened that the results were not the same in all cases. For some, the ration had to be changed. When the period for a general change of ration came, he made the change. The youngster's whole interest was centered in this group of living things. Their well-being meant added success for him. He experimented with them and found that in one instance, if he fed the calves their milk before he watered them, the result was better. Time came for exhibiting the project. The calf was taken to the county fair and was awarded first place. The thrill experienced by this youngster could never be measured. His interest did not end with the club ribbon; it is still manifest in the daily care of the young herd even after the time of agreement has expired.



ONE OF THE PRIZE CALVES AT THE WISCONSIN STATE FAIR

This lad was recommended to be one of the judges on pedigree cattle because of his intimate knowledge of stock. The calf is his project for the 4-H Club



The club meetings are held in one of the school rooms. The dresses hung on the wall are some of the finished projects of the girls' club. The sewing machines on the desks were purchased with funds raised by such means as selling vegetables, and giving theatricals.

Advantages

In 4-H Club work more scientific methods of farming are advanced. Its aim, to make the best better, is exemplified in the work of both the potato and corn club. The boys and girls are urged to make careful selection of seeds. Before they plant their potatoes, they treat them for disease prevention. There are instances in which farmers were incited by the example of club children to better methods of farming.

Much has been said about the development of the right attitude toward one's lifework. Of all club projects, those of sewing, canning, and baking are the best for creating proper attitudes toward home life. A sewing-club girl plans her clothing under the leader's guidance. Because her planning is based upon economy, combined with quality and suitability, she realizes that she can have more and better articles for less cost than she could afford to buy ready-made. Consequently, she faces the problem of her immediate needs.

In addition to practical advantages, the 4-H Club offers excellent opportunities for training in leadership. Its ideal encourages a leadership which sees great things ahead when youth is interested even in a small way. Since the work requires patience with earnest failure and with the mistakes of youth, the leader must realize the importance of a good example and the value of youth's enthusiasm. Such leadership demands the sacrifice of personal interests that youth may be served.

Development

If a 4-H Club could be organized in connection with every rural and small-town parochial school, the results would be far-reaching in the progress of Catholic rural communities. As a useful factor in the nation's agricultural and educational system, it is worthy of wider development. Statistics show 565,000 members among 11,000,000 rural-school children in 1925. The year 1929 witnessed over 1,000,000 rural boys and girls of the

United States, as members of the 4-H Club, busily engaged in some agricultural or home-economic project. There is, however, much room for expansion.

The actual market value of the years, production of the 4-H Club members throughout the country is fifteen million dollars. These products include crops, livestock, clothing, food, and household-decoration products.

The club is a natural outgrowth of the deep interest shown in agricultural pursuits. Under the Smith-Lever Act the United States Department of Agriculture has for some years past been teaching improved practices and standards in agriculture and home economics to rural people. Appropriations were made for this purpose and more extensive work was made possible under the Smith-Hughes Act. The aid provided by these two acts was given to agricultural colleges. No provisions were made for county club leaders who were to devote their time to 4-H Club work exclusively. This work was usually a phase of the county agent's work. It was not until 1928 that a more ideal 4-H Club program was to be realized according to the Capper-Ketcham Act. This act provides funds for a county club leader who is to supervise the county club work. The provision encouraged more efficiency in the work and increased the membership of the club in recent years.

Difficulties

One weakness of 4-H work which is easily detected by the alert leader, is that some children are inclined to shirk the duties of club work. Some prefer having their mothers help them hoe in their gardens. Others grow weary of the daily task of feeding chickens and calves. In these weaknesses, however, lie opportunities for character development. The devoted leader will encourage, urge, and impress upon the youngster's mind that the work is his, and that success depends upon his faithful persevering efforts.

“Is This ME or NOT Me?”

Thomas S. Bowdern, S.J.

Editor's Note. This magazine will continue to emphasize religion as an element in character formation. We shall widen the discussion to include the related subjects—habit formation, ideals, integration of personality, training of the will. We present in this article a definition of fundamental terms, temperament, personality, disposition, and character. The lack of value of much of the discussion of the formation of character is due to this lack of definition of the terms entering into the discussion.

IF you went to school “way back when” you will remember the Negro who drove his mule Nebuchadnezzar every year in the annual elocution contests. The plot consisted of a battle of words and heels. Heels won. When the Negro, after doing a very sensational and acrobatic fall, gradually comes back to life, opens his eyes, and feels himself all over to see if he is all there, still badly dazed, he mumbles in delicious “puzzlement”:

“Is dis me or not me?
“Or has de debbil got me?”

And that's the way you probably feel after the modern psychologist gets through with you. First God is denied. Then your soul is junked. Free will, of course, is just another hallucination of gullible medieval scholastic philosophy.

“Every schoolboy knows” that we are just a lot of machinery, super-Fords, turned out by mass production in amazing numbers and cheapness. Just a bundle of wires and bulbs and spark plugs and radiators and carburetors and circulatory systems. In a Ford they are that; in us they are nerves, glands, stimuli and responses, veins, arteries, lungs, and blood. Besides the wires and spark plugs and gasoline tanks the Ford has “a hand at the wheel. So have we “a hand at wheel” in addition to our nerves and glands. But the scientists ignore that little point in the comparison. Psychoanalysts, behaviorists, and materialists explain away all responsibility. If you are nothing but an animal why try to live like a human being?

No doubt, some people welcome a philosophy of life that releases them from the effort of all higher striving. But you, weary as you may be with the struggle against “the world, the flesh, and the devil,” are left unconvinced. You are “born for higher things.” You may even be stung to a resentment fierce enough to denounce with a certain book reviewer a psychology that reduces all living to a series of “gut reactions,” to reject a science that believes only what is revealed directly by the eyes. No wonder you are sick at heart when you see the crowd taking science at its word and, being thus released from any obligation to surpass the

lowest brutes in thought and conduct, fling themselves into a pagan orgy of indulgence. No wonder you suspect that the whole world is being possessed by the devil.

“Is this us or not us?
“Or has the devil got us?”

Don't let yourself be carried to the other extreme. Many of our modern pseudoscientists have simply exaggerated the emphasis proper to strictly optical data or other laboratory data of experimental science. Experiment is a method of arriving at truth. It is not the only valid method. We have an intellect and a will as well as ears and eyes. The intellect is always delighted when the ears and eyes pass in new facts to think about and reason with.

Fascinating discoveries of new truth about our bodies have been made. The result has been to emphasize our glands, our nerves, our muscles, and to neglect our spiritual faculties of memory, intellect, and will. Wild theories about the old questions of temperament, character, and personality are swinging back to a sane equilibrium. Let us review the Catholic position on this interesting topic.

Temperament is born, character is made. Personality results as the flower. Temperament is due to nature; character, to nurture. I (and you, too) am born with a set of glands and nerves, so constituted and so organized as to give me a certain temperament before I utter my first cry. A baby or a boy has temperament, but not character—not yet, because character takes time. My primitive, unformed native disposition can be “modified by training and the implantation of ideals of conduct” into a result that is my character.¹ Successful training cannot destroy or change my temperament, but it can give me such control over my temperament that my character may actually be quite different from what these psychologists would confidently predict or what even you would have a right naturally to expect.

My temperament is, consequently, the fusion of the various dispositions of my composite nature (body and soul) into a resultant disposition of the whole man. “Disposition is a native bent toward action of a certain kind, and capacity for a certain form or development.”² I may be born with a “mean disposition.” The adjustment of my nerves and glands may be so delicate that I am easily set off into an explosion of anger. You may be the opposite. So self-control proves character in

¹Moore, O.S.B., Thomas Verner, *Dynamic Psychology*, Page 51. J. B. Lippincott Company, Second edition, revised, 1926.

²Fordham University, *Theses in General Ethics*, Fordham University Press, New York, 1928, pages 233-234.

my case, it only proves temperament in yours. "Character is an integration of habits of conduct superimposed on temperament. It is morally perfect when it results from the combined and harmonized virtues which determine our ethical and juridical duties to God, and our neighbor, and in respect to self."³

It is a strangely interesting coincidence, the way modern science has vindicated the so-called naive language of the old philosophers who ascribed temperament to the quality of the mixture of the chief humors of the body. We are saying the same thing when we speak of the secretions discharged by the glands into the blood stream. We even find it convenient to use the four old types of temperament: choleric, sanguine, phlegmatic, and melancholic.

Each of these types can be strongly marked in you or me. Each type has its own set of advantages and drawbacks, its own potential strength and weakness. Each type, then, should be developed and harmonized as it grows into character. In the average man, the normal man, the type itself will be balanced and it will have a blend of the other types as well. We know very well that throughout nature there are no sharp boundaries, one quality is rather inclined to shade off gradually into another. In the perfect man all four types will be present each with its most stable balance of disposition and all contributing to a most perfect blend. Some fortunate men are born with a predisposition to that perfection, others win it by training themselves to self-mastery. In them *par excellence* is character.

Every good teacher's chief ambition is to train his pupils to character. A wise teacher knows something of temperament, its characteristic manifestations and the strong and weak points of the four types. Weak points should be strengthened, strong points moderated, but no points should be crushed. You cannot create character by crushing temperament. Every religious knows that his training in the novitiate and after, was supposed to be just that—an effort to harmonize temperament and exercise its dispositions into habits that would gradually build a perfect character. "Be you therefore perfect, as also your heavenly Father is perfect." *Matt. v. 48.*

Nature is not essentially bad. That is a heresy of Calvin. Nor is fallen human nature essentially good. That is a heresy of Rousseau and the pagan humanists. Ours is a nature that was sorely wounded by original sin but it is a nature that has been restored by the Redemption and sanctifying grace. However, since certain privileges lost by original sin have not been restored, we are handicapped by certain weaknesses and dispositions which we are obliged to learn to control. Our campaign is not one of destruction but construction. We seek to restore a balance of power. We seek to direct temperament, not to crush it.

The traditional temperaments and their contradictory potentialities might be listed as follows:

³Ibid., page 233.

Choleric: (1) Quick, strong, fiery, bold, fearless, energetic, ambitious, resolute, zealous, whole-hearted; or (2) fierce, wrathful, revengeful, relentless, obstinate, inflexible, tyrannical, proud, prone to domineer.

Sanguine: (1) Warm, quick, alert in body and mind, impressionable, enthusiastic, gay, spreading mirth and happiness all around; or (2) fickle, inconstant, changeable, whimsical, easily discouraged, lacking depth, solidity and endurance.

Phlegmatic: (1) Slow, quiet, sluggish in body and mind, indifferent, unconcerned, seldom worries, dull, prosaic; or (2) calm, self-possessed, solid, sober, exercises forethought and foresight, steady, faithful, loyal, persistent.

Melancholic: (1) Introspective, sentimental, dreamy, gloomy, morose, despondent; or (2) deep, profound, earnest, thoughtful, poetic⁴.

Even a little analysis such as this ought to be enough to encourage the harassed teacher to hope for the best. Every temperament, no matter how bad, has its good side. If caught young enough "the young idea" can be helped to train himself into a good character. *Train himself*. To be completely successful we must somehow induce "internal combustion" and make our man a "self-starter." At any stage of the proceedings *free will* can wreck all our plans and dash all our hopes. We must persuade the subject, even though a child, by a mixture of firmness and kindness "to take the treatment."

Since all the forces we attempt to mold into character are alive, vital, and dynamic, our task is never done. We build a wall with bricks that do not stay put in everlasting cement that holds them fast. Our bricks are living things that dance out of our very hands and when we have patiently built them into a wall after a hard day's work, we may awake in the morning to find that they have tumbled themselves down and taken themselves off to dance themselves into some crazy design of their own architecture.

The combination of this temperament finally molded into character, temperament plus character, is what we usually mean by personality. Some consider personality a synonym for character and use the two words indiscriminately. The scholastic philosopher, impatient with our loose or "popular" use of words, would never be satisfied with anything less than an accurate derivation. To him personality is an individual nature that cannot be communicated to another and that cannot coalesce with another, a being complete in itself and subsisting by itself. Such an individual nature the scholastic called a *suppositum*. A suppositum with him was the entire and ultimate source of all actions and operations. If this suppositum were endowed with intelligence it was a *person*.⁵

It would seem that the things described by personality and character overlap, if they are not identical.

⁴Swickerath, S.J., Robert, Character and Character Formation, St. John's College quarterly (a pamphlet) Vol. V, No. 2, October, 1910, Toledo, page 22.

⁵Maher, S.J., Michael, Psychology, fourth edition, Longmans, Green and Company, New York, 1900, page 558.

Or could we not consider that personality and character describe the same thing from different angles? Character describes a man from the viewpoint of temperament and will with an emphasis on will. Personality describes a man from the viewpoint of temperament and intellect with an emphasis on temperament. Personality would mark, then, the flavor or color given a man's individuality by his physical endowment.

Any one of these choices that you accept is agreeable to Catholic philosophy and is worlds away from

the definitions that you will find in many modern psychologies. Small wonder then since we are so far apart in the premises, we should be widely separated in the conclusions of our respective educational psychologies and philosophies.

"Is dis *me* or *not me*?
"Or has de debbil got *me*?"

We answer: "This is *me*. And the devil hasn't got *me* yet."

Teaching High-School History

Sister Mary Fabian Ward, O.S.F., B.A.

THE aim in the teaching of high-school history is to make intelligible the general social and political world of today through a study of what society has been in the past and now is, how society works, and what the causes and consequences of social actions are. Such an aim meets a fundamental human need, in a way that history alone, among the subjects of the curriculum, can meet it.

The first essential in teaching history is that the facts presented must be historical and be recognized by the pupils as such. This in turn, implies some consciousness of historical evidence, and requires the introduction of exercises for developing that consciousness. The use of merely a single descriptive text in the hands of the pupils cannot bring about such a result. To trace the past the pupil must consult those books and periodicals commonly called sources. The common evidence which such sources establish will convince the pupil of the truth of the statements made by a given text, or will enable him to arrive at conclusions for himself. Nor is such source material difficult of comprehension by the pupils, or beyond the possibilities of the ordinarily somewhat limited reference library.

The choice of texts has also a bearing on this situation. All textbooks in history present a collection of facts which are selected and summarized from primary, secondary, or tertiary source material. These particular facts, according to the viewpoint of the compiler, have been selected because they are interesting, curious, or memorable; or because they are judged useful in business, or politics, or religion or education; or because they are important or significant as illustrations or explanations of what the past actually was, or how it came to be what it was or how the present grew out of the past. However elementary or however curtailed a history text may be, if its author has been governed by this last point of view in his selection of facts, his work will represent what is known as the scientific conception of history. Texts of this temper should be selected

for use in the classroom. Only a very few reference books (works derived from source material) will be needed to supplement them in the classroom library.

The Second Essential

Besides the presentation of facts recognized by pupils as historical in character, difference in peoples, customs, and institutions must be emphasized. Dr. Henry Johnson, in his "Teaching of History," says that the conception of our own interests, problems, and standards of judgment as different from those of the past is a necessary step toward understanding our own interests, problems, and standards; and that in taking this step, the mind of the pupil acquires at the same time the larger vision that should dispel provincialism and may affect conduct.

In addition to the emphasis placed on differences in peoples, customs, and institutions, the idea of change and development should be brought to the front as the third essential. The facts selected from the past to illustrate social progress and to make our own social world intelligible will naturally be those most immediately related to our own interests, problems, and standards of judgment.

Notwithstanding change and development, the societies of the past have made enduring contributions to succeeding generations, and a sum total of these are to be found recorded in the society of today. Since one of the purposes of education is to foster those customs which have served a useful purpose in all ages, a study of these enduring contributions brings a deepened realization of their values and tends to affect human conduct toward their preservation and perpetuation or renewal.

What are the means by which the distinctive aim in teaching history, and the four specific aims in classroom practice may be realized? This question leads us to a consideration of the methods of instruction calculated to bring about a measure of the desired results.

Informal Debates and Discussions

Every important declaration of principle and every significant fact set forth can be used as a proposition for discussion in the classroom. These are propositions for discussion, not propositions for final conclusions. The teacher should welcome differences of opinion, but not partisanship. Mere personal opinion, is not all that is expected or desired; but, while it should be allowed free expression, numerous illustrations or the authority of proved historians should be drawn upon for proof or disproval of personal opinion stated. No misstatement should be left unchallenged. This sort of work is valuable training, obviously from more than one point of view; it directly counteracts personal prejudice and unsupported personal opinion, and makes for sincerity of thought and truth. In conducting these discussions two-minute informal talks given by pupils at the front of the room before their classmates bring good results.

The Problem Method

Lead pupils to discover for themselves the problems that confront the people and individuals of the past, and to solve these problems as they were actually solved by the people of the past. Formulate certain other problems and give them to the pupils for their solution. A problem is worded in the form of a question. But it is not merely a fact question, for its exact solution cannot be found in either a text or reference book. Reason and judgment and the comparison of different authorities must be brought to bear on the facts involved before the problem can be solved. Some problems partake of the character of a fact question while others are more or less akin to project work. This method of teaching history is worth practicing. A project includes one or more problems; but involves more than a problem, and always requires a natural setting, whereas a problem does not. The chief stages in the problem method are:

1. Examination of the material out of which the problem arises.
2. Consideration of what the real or fundamental problem is, in the case.
3. A careful wording; i.e., stating of that problem.
4. Suggestions as to the solution of the problem, i.e., how to go about solving it, what to consider or examine.
5. Drawing conclusions based on the study of the materials, or arriving at the solution of the problem.

The history teacher does well at the beginning to work out one problem completely with her class during the recitation period, in order to show them how to proceed through the above steps, and how to consult and assemble material from the different reference books available.

Some Typical Problems

The Empire Under the Successors of Augustus

Problem I. What contributions of the reigns of the Julian Emperors do you think were of enduring benefit to the empire? In the peninsula of Italy? In the provinces?

Problem II. Did the Claudian and Flavian Emperors build on the foundations of the Julian, or did they contribute new elements of prosperity?

Problem III. In what respect were the Roman people better off during the reign of Marcus Aurelius than they were during the rule of Julius Caesar? In what time would you rather have lived in Rome?

Problem IV. Why did the Christian Church survive the great persecution?

Problem V. How many distinct factors can you discover that contributed to the phenomenal spread of the Christian religion during the first three centuries?

Review Problem

Problem I. What services to European civilization can you discover for the Eastern Empire between the Fall of Rome and the renewal of the Western Empire under Charlemagne?

The Socialized Recitation

There are sound reasons for at least supplementing the traditional method of class recitation. Since the only education worth while is that which comes through self-activity and group activity, the socialized recitation implies, at times, that each pupil in turn act as a temporary chairman and lead the discussions and reports of the class. It implies the preparation of certain lessons in committees and also division of labor. It means teaching the pupils the value of independence of thought, how to ask questions, how to hold one another responsible for what is said, how to lead a group of people in conversation, self-control, and respect for the opinion of others. It makes pupils participants in the race for education and not mere spectators while some of their classmates recite what an author said.

Correlating History With Other Subjects

"In history nothing is isolated." "History conditions everything that man does." There is hardly a department of human effort in which the historical method is not commonly used, both in instruction and in the investigation and application of new forces and methods. This is peculiarly true of the high-school curriculum. "To correlate history" means, in the best sense of the word, to consider the road over which an idea, custom, result, or study in the curriculum has traveled. And studying the background of any subject or any unit of the same, means a correlating of that subject with history, geography, and sociology at the very least. This will include such correlations as are ordinarily thought of in connection with the term "correlating history," and will put into the classroom presentation of the subject a value never before produced by the most formally worked-out elaborations.

Not only is it essential to relate closely the study of history with the physical features and conditions of the earth in past time, but it is equally important to relate it to the economic conditions of regions and countries as they existed in the past. Moreover, history implies immeasurably more than the political aspect of epochs preceding our own; and it is with the social progress of peoples quite as much as the progress of institutions that we must be concerned. Thus the pupil learns to meet situations and to further his influence by expressing his ideas in language and customs people understand.

History "correlation," then should be made in the direction of social and economic relationship. This implies one of two things; either the teachers of history in our secondary schools must have special preparation in the social studies, or else they must make their preparation in them as they teach. A teacher of European history cannot prepare the details of a course of study or select the method of presenting it to a class of pupils, if he himself does not realize the simplest correlations involved.

The problems of American democracy can be solved only through a better type of education, and the country is looking in a large degree to the teachers of secondary schools to bring about this result. Not until the teaching of history in the high school becomes vitally effective through systematized correlation with the elements of the other social sciences through a selection of such content and method as shall serve the purpose of character development, will the subject of history have come into its own.

It is an open question whether the reading of historical novels cultivates a taste for history; it is also a debatable matter whether the reading of fiction with a historical background adds very much of either the social or the political conditions of a given epoch. Ordinarily there is very little of literature which can serve the immediate purpose of the study of history. Loading the history course with specific requirements in the direction of supplementary reading of this character, is a hindrance rather than a help to the ends in view.

The place for the historical novel, or fiction with any measure of historical background is with the subject of English in the high-school curriculum. Appreciation rather than specific and extended knowledge of the technique of English and American writers is the immediate goal and in this connection the historical background offers an important contribution. But reading for appreciation is not the objective of the study of history.

The teaching of history does not need to be made more interesting by the use of the novel with a historical atmosphere, neither is it necessary for the teacher to resort to literature as a means of helping pupils to visualize and relive the past through the exercise of the imagination. The more recently contrived methods furnish through motivation natural and inherent interests, and the content of suitably selected reference books insures a reliving of the past. Pupils when properly directed will come to find in the pages of history not only the fundamental truths of life, but also an abundance of beauty, moral and aesthetic.

The history teacher, by making a study of standard historical romance and of the better more recent publications, is in a position to contribute to the richness and usableness of the English supplementary reading list. It is in this direction that the correlation between history and literature in the high-school curriculum can be most serviceably affected.

Again, a study of the trend in current events forms

a part of both European and American history. The problems of twentieth-century American democracy point with an inflexible finger to other problems, with their causes in preceding centuries. Since the average high-school pupil has not lived long enough, nor had the opportunities of coming in direct contact with more than a limited number of present-day problems, the supplementary reading list should afford him the means of doing this vicariously. It is the function of the history teacher rather than of the teacher of English to propose for the English reading, a list of novels of this character.

The Use of Pictures and Other Accessories

Every high school ought to have a historical museum, and at least a limited fund placed at the disposal of the history teacher, every year for additional material. But this is not enough. Every history class should be inspired with the idea of becoming collectors, and the contribution of the class should be presented formally at the close of the year as the gift of that particular class.

Photographs, Hensell and other models, old books, manuscripts, catalogs, newspapers, lantern slides, magazine pictures and articles mounted and labeled, together with curios and other objects, form suitable contributions. Pupils gifted artistically should be encouraged to make copies from source material owned by libraries and museums. Others might contribute by listing in catalog form where books and pictures in the locality may be found.

The making of history scrapbooks is not to be despised. In social, economic, and physiographical directions especially, is the scrapbook idea found serviceable. Time should be given during supervised study to the question of the selection and preservation of illustrative material, in order that the efforts spent on this work may be productive, and not wasted or scattered. The classroom bulletin board is another means of increasing interest in illustrative and source material. Here, from week to week, are exhibited the "finds" of the class and of the teacher, and notices posted giving information in regard to source material and pictures and objects that may be found in newly discovered localities outside the school. Numerous accessory helps suited to the course in history and to the school can be provided through the bulletin board.

Although ordinarily the history project is an intellectual rather than a physical one, involving the use of motivated mentality and not material construction, yet the last occasionally finds a field of operation in a European-history class. Lastly, it is well worth considering whether we are making the most of the illustrative material which the libraries of our schools at present afford, and whether we, as teachers, are personally alive to the importance of ordinary source material and appreciate the contributions of art and photography to be had abundantly in almost any direction in which we may turn.

Franciscan Education*

Rev. Felix M. Kirsch, O.M.Cap.

THE present-day cult of St. Francis of Assisi is one of the marvels of our age. The Little Poor Man is everybody's saint. A play dealing with his life won for its author the first prize in a national poetry contest and was presented on Broadway. When eloquent lecturers desire a fashionable subject, they select the theme of the Poverello. It is significant that the three best biographies we have of the Saint have been brought out by non-Catholic publishers. It is significant, too, that Everyman's Library has three numbers dealing with St. Francis. The statue of the Saint was selected for the Cathedral of St. John the Divine, on the ground that the Poverello represented the spirit of the thirteenth century at its best.

It is well known that pastors of Protestant churches will not hesitate to preach whole series of sermons on the Seraphic Saint. The Salvation Army has spread abroad thousands of copies of its Life of St. Francis, and the author of the book contends that it is the object of the Salvation Army to spread throughout the world the spirit of the Saint of Assisi. There is a Protestant Third Order of Saint Francis in England as well as in France. Among the more than one hundred students enrolled in the Summer School of Franciscan Studies, conducted in 1928 by the Capuchin Fathers at Oxford University, only twenty were Catholic. An Episcopalian church in Boston is dedicated to St. Francis. Milliners in Paris have commercialized the enthusiasm for St. Francis by making little birds for women's hats which they call "Oiseaux à la St. François."

Protestant missionaries in Japan have translated the writings of the Saint as well as other Franciscan literature, and disseminated them among the natives. The Poverello was the favorite saint of Ruskin, of Longfellow, of Lowell — all men who knew relatively little about the Church, but who could not escape the charm of the Umbrian Saint. Some of our public libraries have found it good policy to display a shelf of Franciscan literature. Socialists have acclaimed St. Francis as their leader because they see him stamping on wealth. Naturalists have anointed him their pontiff because they see him preaching to a flock of birds. Philanthropists say he is their patron because while they stand back they see him kissing the leper. Indeed, there are thousands of children of the world who if they could have one choice of meeting any saint personally, that choice would almost certainly be Francis of Assisi.

Yet, it is one thing to wish to meet the Saint, and quite another to be willing to follow him. Pope Pius XI reminded the world in his Encyclical on St. Francis that imitation is immeasurably better than admiration. For the past seven hundred years there have always

been thousands who took St. Francis into their lives, who wore his habit, and followed his Rule. The world is the richer for their holy lives. The account of their accomplishments is a golden story. The Rev. Isidore O'Brien, O.F.M., has given us brief, but picturesque snatches of the story. He tells us how the Saint shook the kneeling Monks to their feet, made Friars out of them, and sent them in two's to preach the Gospel to the whole world. Between that day and this, they have walked with the Gospel in long procession into every country of the globe. The Balkan States slaughtered them, but they kept coming there for five hundred years. North African Mohammedans knelt for baptism at their feet. The farthest points of Tartary and China were visited by them, while Marco Polo was yet a dreaming boy in his father's warehouse. Aito II of Armenia laid aside his royal robes and girt himself in the brown of St. Francis in 1295. Father John Albuquerque welcomed St. Francis Xavier to Goa in 1542. Malabar and the Coromandel Coast, Ceylon and the jungles of Berar, Bengal, Burma, and Siam were treaded by them. Sumatra, Borneo, Java, Celebes, Solor, Sangi, Ternate, and the Malay Peninsula ran red with their blood.

Before 1897, 4,037 Friars had died in the Philippines, and one of them had given the Tagalog tongue its first greater poem. St. Francis himself had gone to Palestine in 1219, and under Gregory IX his Friars took charge of the holy places there; and six thousand of their martyred bodies crumble to dust through the hill country of Judea.

They stood by Columbus and gave him shelter in their Friary at La Rabida when his friends deserted him. They came with him to the New World and penetrated its expansive depths, winning the wild forest children with the smiles and songs their father had taught them. They sailed around the Cape and walked through the Antilles and Mexico, erecting chapels and schools. They entered California, and wrote a litany of their Order in the towns along its coast. . . .

We believe that a man whose example and teaching have inspired such glorious deeds will have a message for our modern world. And for modern education, too. At the present time when our leaders are lamenting the evils of standardization in our schools, we may well turn to the individualism of St. Francis for relief. At a time when there is so much regimentation in educating the masses, the founder of the Franciscan Order may well give us a lesson emphasizing the value of personality and individuality. At a time when State autocracy and centralizing forces and accrediting agencies are throttling private initiative and are killing originality, we may take a cue from the example of the man who destroyed the feudal system of the thirteenth century,

*This discussion is prompted by the appearance of a new volume of the Franciscan Conference. This year the main theme is Franciscan Education.

who taught the poor serf of that dark day that he still could have hope, and who prepared the way for that glorious democracy that should remain our inheritance.

Christ's words: "Seek ye first the kingdom of God and His justice, and all these things shall be added unto you," are being forgotten in most of our American schools, and "these things," "the lesser things" of life, are engrossing the attention of the masses, and even of our leaders. "Blessed are we who live in the now," was the anthem sung at the recent dedication of a large department store, and this song is the song of the age; and Christ's words are inverted to read: "Seek ye first all other things, and let the kingdom of God be an addition, or appendix, of life." Will it not be helpful, then, to turn to the Little Poor Man of God who measured everything by the standard of other-worldliness, and whose personal life and that of his faithful followers offers convincing proof of the blessedness of his philosophy?

At the present time the pendulum is swinging back from the extreme intellectualism so long prevalent in our schools and in our educational philosophy that taught the all-sufficiency of knowledge and thus perpetuated the heresy first propounded by satan in paradise concerning the tree of knowledge: "In what day soever you shall eat thereof, your eyes shall be opened, and you shall be as gods, knowing good and evil." Our educators are beginning to appreciate the value of the emotions and of the will, and hence they will find in the voluntarism of St. Francis and the Franciscan School the missing link of our educational psychology. The pride of intellect likewise engendered by modern education will find a corrective in the life and teachings of the Saint who considered himself nobody.

"By their fruits you shall know them." The Sons of St. Francis have occupied university chairs honorably, have conducted colleges successfully, and what is perhaps more telling evidence, have civilized savages by their educational methods. Brief reference was made above to their work in California. What the Spanish Padres found on their coming to California was a people as abject and low as was ever discovered anywhere. The Indians wore no clothes, but instead covered their bodies with cakes of mud. They built no houses, but lived in caves, holes, or shacks. They did not provide for the morrow. Day after day, year after year, their only occupation was to look for food, devour it, sit, talk, sleep, and idle away the time. They had no idea of God or religion; in fact, they had no conception of anything beyond the material and the sensuous.

This was the situation that faced the Padres when they arrived in California. However, with superhuman courage they undertook to bring the Glad Tidings to the wretches sitting in darkness and in the shadow of death. They could not appeal to anything suprasensual, for that was beyond the Indians. Hence, the missionaries had to provide material comforts first. Still they planted the Cross, and then built their church. Adjoining the church they built walls and huts for the In-

dians, and gradually and with infinite patience succeeded finally in winning the confidence of the poor natives. And the ultimate result? A small walled city arose sheltering in several cases as many as 3,000 souls. The Mission was established, and the whole life of the Indians was changed. If the reader will turn to the account given by the Rev. Zephyrin Engelhardt, O.F.M., in his *Missions and Missionaries of California*,¹ he will rub his eyes in amazement at what had been accomplished. One mission after the other arose, each removed from its neighbor at a distance of one day's journey on horseback, until at last there were 21 such havens of refuge strung up and down the land like a string of pearls and offering material and spiritual comfort to thousands of Indians. From the year 1769, when the first mission was established, down to 1846, the Friars converted about 100,000 Indians from savagery to Christianity, built 21 costly and beautiful temples, and established 21 havens of refuge that dispensed material and spiritual comfort to thousands of natives. They gave the Indians grade schools and industrial schools in far greater number than they have today, after 80 years of American rule.

But the Friars have not only made educational history during the past 700 years, but have been producing valuable educational literature as well. Of course, most of this literature is not labeled educational, but possesses educational value nevertheless. For instance, Rev. Fr. Modesto de Mieras, O.M.C., has shown in his essay "Valor pedagogico de los escritos de San Buenaventura"² how great is the educational value of much that has been written by the Seraphic Doctor. Again, even a cursory reading of some of the works of Roger Bacon will convince us of the modernity of much that was written by this thirteenth-century Friar who was the father of experimental science. Similarly, if our Catholic philosophers would give more heed to the writings of Scotus, they would find it less of a task to produce that synthesis of Scholastic and modern philosophy that is one of the needs of the day.

It was the consideration of these and similar needs that induced the Friars of the Franciscan Educational Conference to take up the subject of Franciscan education at their Eleventh Annual Meeting held at St. Bonaventure's Seminary, Allegany, N. Y., on June 28, 29, and 30, 1929. In dealing with the subject of education the Friars not only continued a Franciscan tradition, but also looked to the future. Recent developments would seem to indicate that the Franciscan apostolate of teaching will increase largely in the future. The Friar educators are no longer confined to training the prospective members of their Order, but in different sections of the country they are in charge of high schools and colleges, and indications are that their activities in this direction will increase in the near future.

¹San Francisco: James H. Barry Co., 1912, Vol. II, p. 253 ff.

²Reviset a de Estudios Franciscanos, (Barcelona, 1910), IV, p. 38 ff.

WANTED: More Imagination

*Sister Mary Paula
S.N.D. de N., A.M.*

Editor's Note. Sister Mary Paula does a good service in emphasizing the importance of imagination in education, particularly, in indicating that the richer the material the greater the educational opportunity for the imagination. The error that imagination does not need sense material, and as much as possible, needs to be corrected. The point that Sister Paula makes regarding Shakespeare is probably more strikingly made in Walter Bagehot's essay, "Shakespeare, the Man." Bagehot explains the greatness of Shakespeare because he had a first-rate imagination working on a first-rate experience. Every reader of this article should read Bagehot's essay.

TO the dullard, who has little imagination, it is folly to want more; but to the genius, who has much, this desire is highest wisdom. To the former, imagination is the "fool of the house" working havoc and killing joy; to the latter, it is a grand central depot filled with the materials of thought without which no mental or spiritual structure can be built. We know that, daily and hourly, trains from every direction bring to our great emporiums foodstuffs, cotton, leather, wool, silk, lumber, stone, metal, and other commodities needed for our industries. Intelligent beings secure these materials for the purpose of transforming them to suit the needs or the whims of people — and this they can do without further aid from the trains that brought the products from divers sources. In like manner, the human mind gets the materials for its marvelous works from the imagination to which, by different avenues, come sights and sounds, and tastes, and smells, and feelings. The imagination uses various images which it has the power to retain, divide, and rearrange. It can also combine these images so as to represent something new, and make possible the fine arts. Inventors, architects, poets, statesmen, and creative business men are all gifted with fine imaginative power, which enables them to see the finished object before a step has been taken to fashion it. How many lives have been brightened by the image of a great work that was not completed until long years after the death of the one who conceived it! The world sets a premium on the man of imagination, the strong man. As someone has well said: "There is always room for the man of force. A feeble man can see the farms that are fenced and tilled, the houses that are built. The strong man sees the possible houses and farms. His eye makes estates as fast as the sun breeds clouds."

Imagination for Mental Life

Without imagination, psychologists tell us, there can be no intellectual activity in man while the soul is united to the body. The evident lack of vigorous intellectual activity in many schools can, in most cases, be traced, not to malnutrition of the body, but to the

impoverished condition of the imagination, which is not well fed from the sensory sources of all its images. And why? Because the senses themselves are weak from lack of exercise. If we accept the axiom in philosophy, there is nothing in the mind which has not first been in the senses, we must logically infer, that where children are not given frequent opportunities to observe, or, are not trained to make correct percepts, there will be few clear images in the imagination for the mind to work on, and, consequently, little scholarship can be expected. With all our modern improvements in education the imagination is overlooked by most teachers and the child is deprived of a perennial source of joy.

In order to convince her students of the necessity of fastening the attention on specific details if an accurate knowledge of a thing is desirable, a certain teacher has made, for several successive terms, the following simple experiment with classes in psychology and in art appreciation. Without revealing her purpose, the teacher gave each student a sepia print of Hofmann's "Christ With the Doctors," and told her to look at it carefully for three minutes. When the pictures had been collected, the students were asked to answer the following questions:

1. How many persons are represented?
2. How many are standing?
3. Which one is very old?
4. How many have beards?
5. Who are beardless?
6. How many have covered heads?
7. Not counting persons, how many objects did you see?
8. Where is there a leaf design? a star?
9. What is the color of Our Lord's robe?
10. Is His robe fastened by a cord?
11. To whom is Jesus speaking?
12. What is the position of His right hand?
13. What is the position of His left hand?
14. How many books are shown?
15. How many book clasps did you see?
16. What forms the background?
17. What is resting on the back of a chair?
18. How many columns are shown?
19. How many entire figures are there?
20. Which man is holding a scroll?

The results of these tests were invariably the same, and occasioned much merriment among the students, who were astonished to find how many details they had overlooked in a picture with which they thought they were quite familiar. They had probably not been taught in early childhood to observe carefully the things around them. They had too much book knowledge, a fate from which Shakespeare, one of the greatest scholars of his age, was, fortunately, preserved. The Warwickshire lad gained a wonderful sensory experi-

ence as he walked to and from school with appreciative eyes through.

... daffodils
That come before the swallow dares, and take
The winds of March with beauty.
What charming images he must have recalled when he wrote:

When daisies pied and violets blue
And lady-smocks all silver-white
And cuckoo-buds of yellow hue
Do paint the meadows with delight.

Williams, in *Homes and Haunts of Shakespeare*, says:

His mind became a vast reservoir of facts and fancies, but the facts were not acquired nor were the fancies stimulated with the dingy walls of King Edward's Grammar School. The Stratford meadows gay and bright with flowers from early springtime till late autumn; the Wier Brake, where the earliest primroses came, and "where the nightingales sing the night long"; the noble forest of Arden which stretched away through northwestern Warwickshire, with its hunting scenes and woodland idyls; the Whitsuntide celebrations, the Maypole dances, the sheep-shearing festivals, and the mystery plays; and on the banks of the Avon, less than a dozen miles away, the noble castles of Warwick and Kenilworth, about which as a center the history of England revolved for centuries — these are some of the places where Shakespeare acquired his education.

We understand, of course, that had Shakespeare's senses received their stimuli from natural objects only, we should not today have his dramas. His exceptional opportunities for observing all classes of men in every mood broadened his sympathies and justified Coleridge's estimate of him — as "the thousand-souled Shakespeare with his oceanic mind."

It is the teacher's duty to provide opportunities for the acquiring of a great variety of visual, audible, and tactile images, and only then to encourage creative imagination. The literature of the future will have little of wit, humor, or pathos, much less of the sublime, if teachers neglect the cultivation of the imaginative powers of their pupils. The term "composition," as used in the classroom, means the arrangement of ideas in an orderly and interesting manner. It is cruel to ask a child to write a composition when he has nothing to compose. Give him a good start in the lower grades. Show him, for example, that a dandelion, a daisy, or a cosmos is a bouquet and not a single flower; or that an ugly caterpillar changes into a beautiful butterfly. His interest will immediately be aroused, and he will be only too willing to search for other unsuspected wonders in his own environment. With a good supply of images the learning process becomes a delight instead of a drudgery. Help the pupils to keep a picture gallery in their heads, prove to them that they can have a moving picture show at any moment by recalling past experiences, and their recitations will be more than "words, words, words."

From the philosophical errors of John Dewey, we separate some articles of his creed to which we may all subscribe.

I believe that the image is the great instrument of instruction. What a child gets out of any subject presented to him is simply the images which he himself forms with regard to it.

I believe that if nine tenths of the energy directed toward making a child learn certain things were spent in seeing to it that the child was forming proper images, the work of instruction would be indefinitely facilitated.

I believe that much of the time and attention now given to the preparation and presentation of lessons might be more wisely and profitably expended in training the child's power of imagery, and in seeing to it that he was continually forming definite, vivid, and growing images of the various subjects with which he comes in contact in his experience.

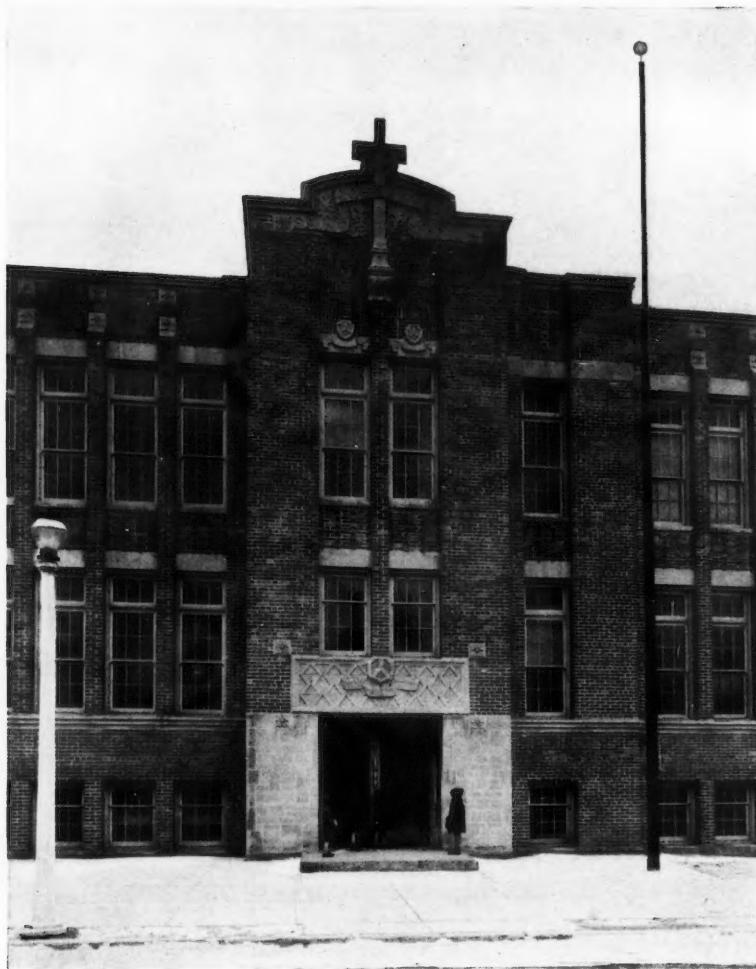
A teacher may make use of the image, giving pupils exercises in story-telling, handwork, and drawing of mental pictures and real objects in connection with history, geography, nature, and literature.

Imagination for Spiritual Life

Without imagination the road to heaven would be dry, lonely, and joyless. We would lack the sense of humor which would enable us to laugh at the difficulties in our path, and to cry out with St. Aloysius, "What is this to eternity?" The saints are always gay — at least interiorly. They can see in imagination the end of the "narrow way," and the lights of the Eternal City do not permit them to walk in darkness. "A saint sad," says St. Francis de Sales, "is a very sad saint." By means of our sensory images we come to a knowledge, albeit a very inadequate knowledge, of God and of the delights that "eye hath not seen, nor ear heard." Since God is a Spirit we converse with Him in a spiritual way — by meditation. This requires exercise of the imagination. We are to be pitied if that is not well stocked with associational experiences, especially if meditation is for us a positive duty.

The spiritual faculties of the soul, intellect, and will, cannot act without the aid of the sensible faculty — the imagination. High-school pupils and college students can be initiated into the delights of simple contemplation, by helping them to consider different scenes in the life of Our Lord, His Blessed Mother, and of the saints they like best. Let them use their wonderful imaginations and try to answer some or all of the old rhetoricians' questions: "Who, what, where, with what helps, why, how, when." Let them do this regularly, and the effect on their lives will seem to them little short of miraculous.

We acquire imagination by willing it; by opening our eyes and our ears, by using our muscles; by associating meanings with the things we see around us. Thinking will surely follow. It is a very great mistake to believe that one must live in the country in order to have the imagination filled with visual and audible images. There are wonders in every city yard, wall, and pavement; there are clouds and stars overhead; dust and snow and ice underfoot; there are at least sparrows and pigeons, dogs and cats; there are sounds innumerable; people of many types. A teacher with even a very elementary knowledge of general science can, without the aid of a single book, lead her pupils into many fields of knowledge, and arouse any God-given talent which they may possess.



MAIN ENTRANCE, ST. JOSEPH'S SCHOOL, RACINE, WIS.

—*Fladd & Moulton, Madison, Wis., Architects*

St. Joseph's School, Racine, Wis.

Hilmar Heuer

A WISE churchman who visited the United States during the Eucharistic Congress remarked near the close of his visit, that in the United States the parish school is as important, if not more important, than the church structure itself. He had found that the parish school is at one and the same time an educational institution and a social center, and that it frequently functions for divine services. He had been amazed at the variety and effectiveness of the social, charitable, and even economic work carried on in the parish school, quite separate from the basic education service for which it was planned.

Every parish school in urban surroundings presents two distinct problems to the architect. First, it is an educational unit which must meet all the instructional

and administrative needs of the growing and widening elementary-school program. Without detracting from this educational function and without adding an appreciable amount to the total cost, the building must house a social program of no mean proportions. Every element of the building except the classrooms proper must, therefore, be planned for double use by children and adults.

The problem of both the education and social parish needs was most carefully studied in planning St. Joseph's School. The plan for the school is based on the principle of the duplicate use of a number of rooms. The clubrooms in the basement accommodate the meetings for boys' and girls' clubs, the parent-teacher association, and the various sodalities and societies of the



THE NEW ST. JOSEPH'S SCHOOL, RACINE, WIS.

The school with its large window areas and small buttresses was built on the simplest lines to harmonize with the spires and buttresses of the two churches which flank the school

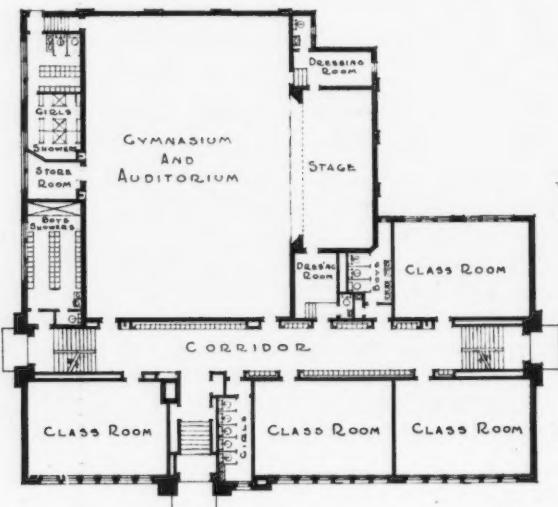
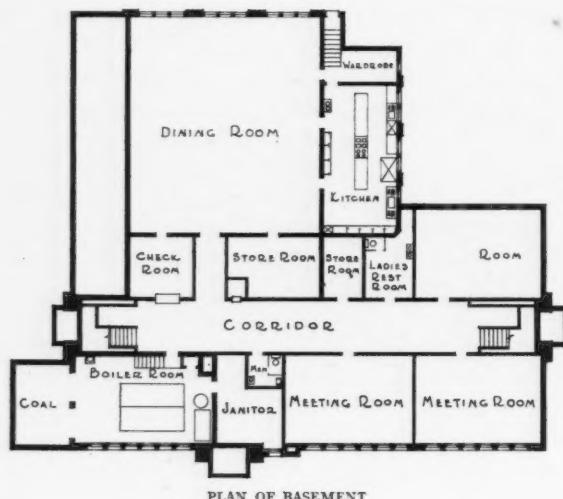
—Fladd & Moulton, Madison, Wis., Architects

parish. The gymnasium in addition, which provides for the health-education and athletic activities of the school, can be used for theatricals.

The stage is supplied with a grid loft for scenery and complete stage-lighting equipment. On each side of the stage are dressing rooms. Each is provided with separate entrances. The balcony across the rear of the room will seat 250 persons. For parish theatricals the

floor of the gymnasium will seat another 500 persons. For athletic contests the stage can be supplied with temporary bleachers to accommodate 150 persons.

All the classrooms are of standard size and equipment. In each room there are movable desks, cork bulletin boards at the top of the natural-slate blackboards, a teachers' closet, wall outlets for projection lanterns, and a bell clock operated by a master clock.



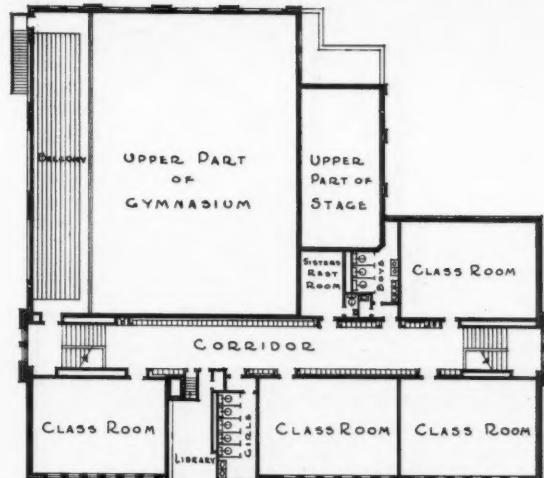
The wide, roomy corridors are floored with terrazzo, and lined on each side with recessed lockers for the students. The stairs at each end of the corridors are planned with two runs between floors and are constructed without a center well to make them as nearly accident proof as possible. There is access to a fireproof chute for waste paper and refuse on each floor. The immaculate white restrooms on each floor, the large, clear mirror, the porcelain washstands, the lighting facilities, are very attractive features.

In the basement of the building there is a large social hall for parish gatherings and dinner festivals. At the entrance in the corridor are the ticket booth and a checkroom window.

From the social room there is access to the kitchen by means of two special one-way doors, arranged to provide against accidents. The kitchen is supplied with three large coffee urns, a large cabinet for dishes and utensils, two sinks, a gas range, a long steam table, and a dish-washing machine. The room has a special entrance for the delivery of groceries and supplies.

The interior design is held in simple, attractive lines. In the corridor facing the entrance is a large niche in the wall supporting a lifelike statue of St. Joseph. At each end of the corridor are drinking fountains recessed in the walls. The long windows, the built-in bookshelves in each classroom, the birch woodwork, and the sanitary appearance of the building add a pleasing note.

The building is heated by a vacuum system of steam heating, operating both the direct radiators and the

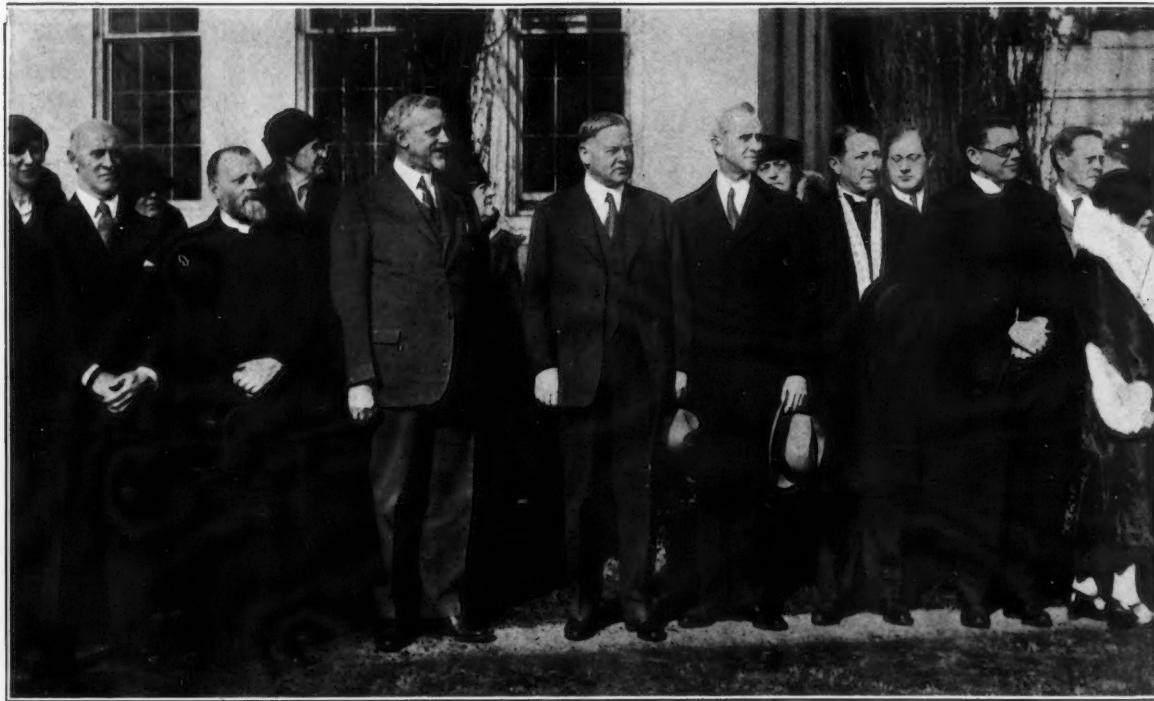


PLAN OF SECOND FLOOR

unit ventilators, which provide fresh air for each room. By means of an exhaust fan above the second-story ceiling, the exhaust air of the classrooms is drawn from the corridors through the clothes lockers.

The architectural ornament of the building has been held within the simplest lines. The verticality of the design is influenced by the two church buildings whose spires with tall buttresses flank the school. The buff brick of the walls and narrow buttresses is relieved by blue terra-cotta ornamental caps and lintels.

The cost of the building is \$135,000.



RECREATIONAL AND PHYSICAL EDUCATION COMMITTEE OF THE WHITE HOUSE CONFERENCE ON CHILD HEALTH AND PROTECTION
First row, from left to right: Dr. John W. Brown, Jr., Y.M.C.A., New York City; Rev. Kilian Henrich, O.M.Cap., Catholic Boys Brigade, New York City; H. E. Barnard, Director of the Conference. President Hoover; Colonel Henry Breckinridge, Chairman of the Committee, President, National Amateur Athletic Federation, New York City; Rev. Edward Roberts Moore, Catholic Charities, New York City; Rev. Paul H. Furley, N.C.E.A., Catholic University, Washington, D. C.



RAPHAEL'S MADONA OF THE CHAIR

Character Through Pictures

Lois Sue Gordon

SEVERAL years ago, the Character Institute of Washington, D. C., offered an award of \$5,000 to the person who would write the best Code of Morals for children. From among the many fine codes submitted, the award was made to Dr. W. J. Hutchins, president of Berea College, Kentucky. He presented his Code of Morals in the form of ten laws for right living. The laws are presented in many state bulletins on hygiene and mental hygiene. They can be used as a basis of selection of pictures for lessons emphasizing home care, child training, and character building.

One of each of these ten laws for right living can be used each month as a motive around which to develop the picture-study lesson. In September the law of teamwork, of working in friendly cooperation, is of timely value. Subjects such as The Storage Room by de Hooch showing a little girl helping her mother, The Sewing

School by Artz, Going to Market by Troyon, Homework by Carriere, Behind the Plow by Lucy Kemp-Welch, Haymakers by L'Hermitte, are all very interesting in color and detail. Written lessons would be an easily inspired result from the study of these subjects.

In October the law of good health could be exemplified by the study of such pictures as The Calmady Children by Lawrence, Baby Stuart by Van Dyck, Song of the Lark by Breton, The Torn Hat by Sully, The Holiday by Potthast, and Chums by Francis Jones.

In November the law of reliability with which gratitude can be stressed. Such pictures as With Grandma by Mac Ewen, The Harvest Song by Couse, The Angelus by Millet, the Last Supper by Leonardo da Vinci, Saying Grace by Chardin, The Harvesters by Breton can be studied.

In December the law of kindness and gentleness can

speak through the selection of the subjects of the Madonnas. Particularly lovely is the Madonna of the Veil by Carlo Dolci, Raphael's Madonna del Granduca and his Madonna of the Chair as well as his Sistine Madonna; Murillo's Virgin and Child and Immaculate Conception; Angelico's Madonna and Angels, Correggio's Holy Night; the Madonna of the Harpies by Del Sarto, and Madonna with Saints by Bellini, St. Francis and the Birds by Giotto, and St. Anthony by Murillo, are interesting for supplementary study. Both these last named pictures, although possibly not seen as often as the Madonnas, are charmingly adaptable to this phase of picture study.

In January the law of good workmanship, thoroughness, and thrift can be studied through such picture subjects as The Gleaners by Millet, The Syndics by Rembrandt, The Fog Warning by Winslow Homer shows us a hazardous occupation dependent upon the whims of the sea, the elements of which are mastered by knowledge of the sea, precautions, and watchfulness. The Stonebreakers by Courbet and the Wheelwright by L'Hermitte show companionship in labor and a distribution of tasks according to fitness. The Flower Girl in Holland by Hitchcock and The Dutch Interior by de Hooch show us the Dutch ideals in the care of the home and their love of making their home beauti-

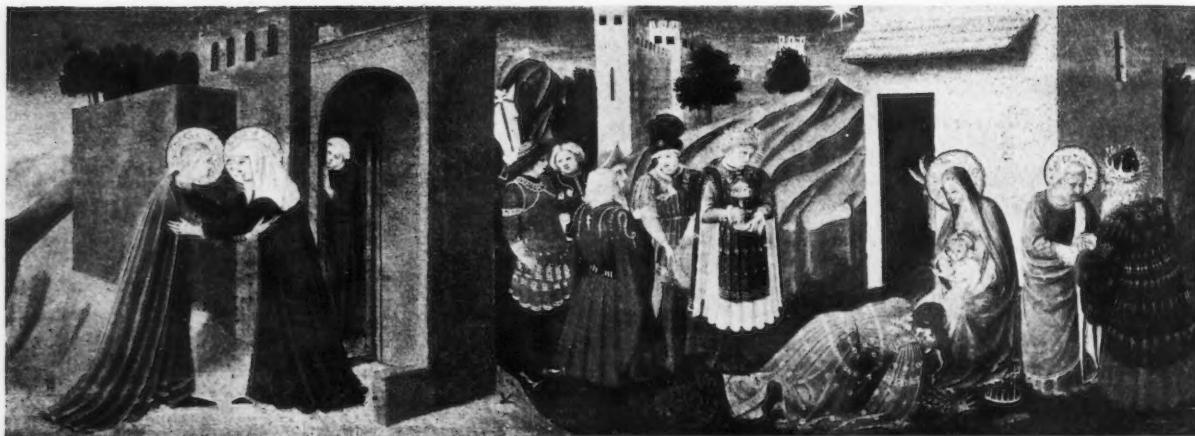
ful in detail by decoration, pictures, flowers, etc. Men are Square by Beneker shows us a "close-up" of an American steel worker with squared shoulders and the most straightforward-looking eyes that can be imagined.

February is an ideal month to devote to the study of loyalty, good citizenship, and respect. As this is the month in which we observe two noted birthdays, portraits of Washington by Stuart, and Lincoln by Volk, would be very appropriate. A study of the sculpture and architecture connected with the history of our country such as: St. Gauden's Lincoln, French's Minute Man, Alexander Hamilton by Fraser, The Capitol at Washington, Independence Hall, Mount Vernon, the Washington Monument, and the Lincoln Memorial would be very informative to boys and girls. Small re-prints of these, or black and white photographs, can be had at relatively small cost.

March, a month of adversity — winds and rains — calls forth the law of self-reliance and courage. The Aristocrat by Landseer shows us a brave dog alert for a dramatic rescue; in Russian Winter by Grabar, Ice-bound by Metcalf and Early Snow by Fokin, we see landscape immersed in ice and snow, beautiful, yet calling for energy and self-possession to conquer. The Windmill by Ruisdael gives an opportunity to dwell



MURILLO'S CHILDREN OF THE SHELL



THE VISITATION

—by *Fra Angelico*

THE ADORATION OF THE MAGI

on the constant vigilance necessary to protect Holland from the encroaching sea. Sir Galahad by Watts is full of symbolic meaning. The Santa Fe Trail by Young Hunter calls forth admiration and tense interest. The Boyhood of Raleigh by Millais is a vivid story in itself.

In April, purity and self-control can be exemplified by pictures such as The Vigil by Pettie. "His strength was as the strength of ten, because his heart was pure," St. John the Baptist by Sarto, Annunciation by Rossetti, Joan of Arc by Bastien-Lepage, St. Cecilia by Carlo Dolci, St. Genevieve by Puvis de Chavannes are exceptionally inspirational both in subject and color. Children of the Shell by Murillo, The Age of Innocence and The Infant Samuel, both by Reynolds, can be studied in the primary grades this month.

During May, the law of duty can be brought out in the two special days coming this month, Mother's Day and Memorial Day. Artist and Daughter by Vigee-Lebrun, The Artist's Mother by Whistler, and any of the lovely Madonnas mentioned for study in December can be reviewed prior to Mother's Day. Women in Church by Leibl, A Solemn Pledge by Ufer, The Shepherdess by Lerolle and Boy and Angel by Thayer, have a story element applicable here.

This list of months and study motives should be kept before the teacher throughout the school year: September, Teamwork; October, Good Health; November, Reliability; December, Kindness; January, Good Workmanship; February, Loyalty; March, Self-Reliance; April, Purity; May, Duty. Suitable prints or illustrations of the subjects mentioned, as well as many additional subjects to fit this code, may be found in art books, postcards, and study prints.

In developing in the child an appreciation of pictures, we must make provision for his interest in color, action, story, and association with daily life. Authentic color reproductions of the very modern as well as the old masters, offer a wide range from which to choose. Masterpieces should be studied. But we should not expect the young student to grasp the superlative degree of art in these masterpieces. We should not ask of him

in pictures that which we do not expect of him in literature or in music. Nevertheless, he should be given an acquaintance with fine paintings—he will like them for the story, for their color, and for the familiar associations which they evoke. A child's youthful familiarity with the best pictures will leave an indelible impression on his mind. The teacher should bear in mind that children love most those pictures which have been made most full of meaning. The development of the emotional reaction through the medium of appreciation should be the aim of the teacher. Then children will learn to love pictures not because they find them photographically true to nature or to life—the work of the camera, but for the interpretation the artist has put upon what he has seen.

AS OTHERS SEE US

To see ourselves as others see us might easily prove more discouraging than helpful. But we are running no risks in trying to see ourselves as we would like to be—successful in our profession. Such a vision will do no harm even if it does not do a great deal of good. In fact, many successful teachers owe a great deal to this ability to visualize their work as a contribution to teaching. Certain it is that those who see themselves as failures, generally have their expectations fulfilled; for one's ideas to a great extent determine one's deeds. The idea of being successful tends to make one do the things that win recognition. The more clarity and power behind the idea, the more power and determination there will be behind the action.

This mental attitude will encourage teachers to do their best, will give them confidence and will infuse a thorough-going earnestness which plays so vital a part in good teaching.

SPECIALISTS NEEDED

Archbishop McNicholas, of Cincinnati, talked to the assembly of Nuns, lay teachers, and the faculty of Teachers College at Cincinnati, on the need of specialists in professional and technical training, and of the need of expansion of education in the Cincinnati archdiocese. The fact that 80,000 children have 1,500 teachers to care for their needs shows the need of a greater teachers college to offer the best scientific training according to present educational standards.

Boy Scouting and the Junior-High School

Rev. James P. Montague, O.C.

Editor's Note. Every teacher should be aware of the out-of-school activities of her students. Boy Scouting is, of course, one of the best-organized programs in the county, and we are pleased to direct attention to it in relation to the junior-high-school program. We expect during the next year to direct attention to the Catholic Boys' Brigade, a development of boys' work under the inspiring leadership of Father Kilian, O.M.C.

IF there is no more impressionable being than the adolescent with his instinct for imitation and his tendency to hero worship at its highest, we can well understand the enormous influence of good leaders. The boy will follow the gang and the gang will follow for better or for worse the principles which govern the conduct of its leaders. This gang tendency holds many dangers. Every gang has some boys with strong wills and dominating personalities. To such the others look instinctively for leadership with a blind obedience which our modern dictators might desire in vain.

Hence, the problem of controlling the environment of the boy to keep him away from the unhealthy influences of the dare-devil until he has formed worthy habits of conduct and has developed an ability to think for himself. In guarding against the self-constituted gang leader, we must organize groups whose activities will be under the direction of trained and reliable leaders. While satisfying the boy's gang instincts, good leadership tends to bring out all that is best in the boy. Their varied activities conduce to bodily health, tend to sharpen powers of observation, stimulate intellectual activity, and cultivate habits of right living. They prepare the boy to take his place as a useful member of society and incidentally they foster traits necessary to successful leadership in later life.

Importance of Play Activity

The junior-high-school years demand a most effective supervision. Alone, the junior-high-school is not equal to the task. According to the U. S. Office of Education, if we take into account the time a boy spends in holidays, sick leave, and the rest, he puts in an average of less than two hours a day in school. Allowing thirteen hours a day for sleep, meals, and other personal occupations, he still has nine hours on his hands. We can realize the importance of spending this leisure time in living according to the principles taught in the school. If the home is a good one, it will cooperate with the school so that the training which the pupil receives will, by practice at home, be made effective.

If the home is not a good one or if the pupil is allowed to roam at will about the neighborhood with every kind of companion, not only will the influence of the school be counteracted, but the pupil may contract habits directly opposite to those inculcated in school. Nor does the trouble end here, for such a boy, especially if endowed with a winning personality, is capable of corrupting the morale of a whole school.

What Boy Scouting Offers

It is easy to see the importance of some organization which, with the school, will supervise the boy's leisure time by directing his activity into useful channels. The Boy Scout movement has this advantage over the school that, whereas the latter ordinarily provide for the pupil's intellectual activity, the Scout movement on the other hand, is capable of utilizing all his energies. To the pupil of the junior-high-school age with his surplus physical energy and his variety of interests, such a movement makes a wide appeal. It understands the boy's cravings and provides for the satisfaction of all his lawful desires. It keeps him on the move and by a judicious combination of duty and pleasure prevents him from becoming stale or losing interest in the Scout activities. His recreation is a means to his education in a wider sense. In recognizing the value of play in education, it provides him with playgrounds, camps, and clubs. The playground is, after all, the boy's real world. There lasting friendships are formed, ideals adopted, and habits cultivated — in short, it is the place which can influence character for better or for worse.

Play not merely enlarges a boy's lungs and toughens his muscles; it trains him in getting along with his fellows, in sacrificing his own interests to those of the group. He is taught to practice forebearance, self-respect, and self-reliance effectively. Habits of initiative are instilled. He is made to recognize the value of persevering effort in achieving final success. He sees advantage of cooperation, and by conforming to the laws of the game, he acquires a self-discipline which, carried over into adult life, is a solid foundation for civic leadership.

Interests Taken Care Of

While using play to bring out the co-ordination of eye, hand, and brain, the Scout program provides for other activities as well. From the day the Scout enters the organization, he is made to learn something useful. It may be tying knots, bandaging, or first aid, but whatever it be, the skill developed and the in-



formation gained makes the boy socially efficient. The badges for botany, bird study, and suchlike branches of knowledge, encourage that interest in nature which boys of the junior-high-school age manifest. This is a healthy sign of adolescent life. By offering merit badges for arts like carpentry, radio, and bridge-building, the leader stimulates the display of his Scouts' mechanical ability.

Incidentally, the Boy Scout organization provides an admirable aid to the junior high school in solving the problem of vocational guidance. Its varied activities enable the pupil to discover his particular bent and to this end supplies instruction in many subjects for which there is neither time nor provision in the ordinary junior school.

The Boy Scout before entering the organization must promise to do this duty to his God and to his country and to obey the Scout law. From the first, he develops a sense of personal responsibility. The acquired attitude has a healthy reaction on the discipline of the school. Moreover, if it is consciously acquired it will carry over into later life and will affect his respect for laws of society. He is urged and encouraged to cultivate such social virtues as kindness, trustworthiness, loyalty, helpfulness, cheerfulness, and bravery. In short, he is made to realize his civic and social responsibilities and to look upon himself as a citizen of the nation.

Correlation With Junior High School

The linking up of Scout activities would also tend to make the school more attractive to the average boy. Hitherto, the tendency of the school has been to look after intellectual development to the neglect of physical and moral training. The result was that the pupil had little or no interest in the school or its activities. The school appeared useless to his immediate enjoyment and added misery to his life. Linking the Scout movement to the junior high school provides an appeal to every side of the boy's character. He finds that he can translate the interests of the school to further his own aims. In schools where the teachers are women, it is obviously impossible to expect them to do more than encourage the boys to take an active interest in the movement, and to impress the Scout ideals on their pupils. But even this and the help they can give the pupil in preparing himself for merit badges is a great deal and will considerably lighten the work of a busy Scoutmaster.

In schools where the teachers are young men, coordinating school and Scout activities becomes much easier. A young teacher who takes a live interest in boys, makes an ideal Scoutmaster. The common understanding which results from his participation in the troop activities gives him a foundation not readily acquired by other means. Unconsciously boys come to regard their studies as part of their troop duties. Where the teachers take no part in the scout activities, a mutual understanding between the Scoutmaster and the

teacher will prove advantageous to both. It enables the teacher to enlist the powerful aid of the Scoutmaster in solving disciplinary problems and gives the latter an opportunity of testing whether the training of his Scouts is really effective. If duty and obedience do not carry over into school life, it is hard to expect that they are going to affect the pupil's attitude in more mature years.

CATHOLIC BOY SCOUTS

Hilmar Heuer

An attractive stimulus to beneficial activity often keeps the problem boy interested in useful things. It gives him an opportunity to express himself in kindness and it helps him to set his aim high.

The Boy Scouts serve such a purpose. In every city of any size in the country they have invited into their ranks all boys irrespective of religion.

What Is It to Be a Scout

"Scout" used to mean the one on watch for the rest. Today it signifies the knight-errant watching to be of service. It has been made to fit the town as well as the wilderness and suited to peace time instead of war. A Scout is an expert in lifecraft as well as in woodcraft, for he is trained in heart as well as head and hand. Scouting is broad enough to cover riding, swimming, tramping, trailing, photography, first aid, camping, handicraft, loyalty, obedience, courtesy, thrift, courage, and kindness, with many other subjects.

A Naturalist at Heart

A Scout enjoys a trip into the woods more than he does a walk over the smoky streets of the city. He can tie a knot that will hold, swim a river, pitch a tent; he can mend a tear in his trousers; he can tell you which



The Twelfth Scout Law

He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion.

This is one of a series illustrating and explaining the twelve Boy Scout laws, issued under the direction of the Milwaukee County Council, Boy Scouts of America.

fruits and seeds are poisonous and which are not. He can identify birds and animals and fish and knows the ways and home of each.

A Scout sees many things that others do not see, because his eyes are keen. He is mentally awake. He does not shout his wisdom from the housetops; he holds the quiet power that comes from knowledge. He speaks softly and answers questions modestly. Holding his honor as his most precious possession, he knows what is his duty; and all obligations imposed by duty he carries out of his own free will. He guards his honor as closely as did knights of old. In this manner a Scout wins the confidence and good will of all people. A Scout can make himself known to a brother Scout wherever he may be, by a method which only Scouts know and use. He has brothers in every city in the land and in every county and country in the world. Wherever he goes he can give his sign and he will get a cordial welcome. He can talk with a brother Scout without making a sound or he can make his message by imitating the sound of a telegraph key.

His Creed

A Scout is kind to everything that lives. He knows that horses, cats, and dogs should receive humane treatment. A Scout does a good turn every day, and he does not call it a day until he has helped some other person. He knows that people expect more of him than they do of other boys and he guards his behavior so that no reproach can truthfully be brought against the great brotherhood to which he has pledged his loyalty. He seeks always to make the word "Scout" worthy of the respect of people whose opinions have value. He wears his uniform worthily.

A Scout is a patriot and is always ready to serve his country at a minute's notice. He loves "Old Glory" and knows the proper forms of respect for it. He never allows its folds to touch the ground. He develops a strong body, an alert mind, and an unconquerable spirit so that he may serve his country in need. He patterns his life after the lives of great Americans who have had a high sense of duty and who have served the nation well.

His motto is "Be Prepared" to rescue a companion, to ford a stream, to gather firewood, to help strangers, to distinguish right from wrong, to serve his fellow men, his country, and his God—always "Be Prepared." He is a "friend to all and a brother to every other Scout."

Typical of their activities is the program of the Milwaukee Scouts. On November 16 they attended the Marquette-Boston College football game as guests of Marquette University. No-

vember 25, the Scout leaders and the chairmen of the troop committee, attended the Nat Stone dinner. On the 29 and 30th the junior leaders camped at the Indian Mound Reservation.

The Scouts of Troop 66, Grant Street Social Center, Milwaukee, gave a playlet, *The Scout's Honor*, at their father-and-son banquet, November 18. Eighteen Scouts of St. Casimir's Catholic Church hiked to Bay View, on the south end of Milwaukee, a distance of about five miles. They had a great time. Troop 105, SS. Peter and Paul Catholic Church, gave a demonstration of tumbling at the Milwaukee auditorium as their act in the Boy Scout program. Troop 103, of St. Thomas Aquinas parish, will hold all their future meetings in a real log cabin they have built for that purpose.

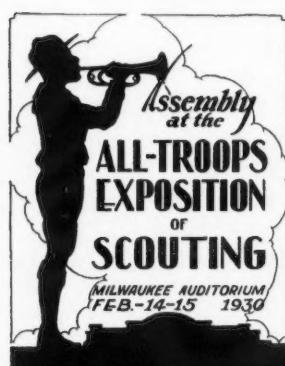
What Scouts Look For in a Teacher

The Scouts make goodness a responsibility if they can share the fun of these feats. Their program insures the teacher half the victory in her problem of delinquency. Why not make subject matter incidental, and the projects of the Boy Scouts the main feature of the program? To put their ideas across they must use effective English. Occasionally they contribute to the Scout Magazine. Let them describe Scout activity in their community or plan with them the ever-present problem of raising money. "Will you coach us in a play?" "How will we put on a dinner?" "Say, how about starting a paper of our own? We'll get all the stores in town to run ads in our paper and we'll use the school press. Now all you fellows have to get busy and talk it over with the folks to help you get those ads."

Achievements

During the past summer over 1,300 Scouts were working toward their civil-service award. Throughout the country they cooperated with the schools and churches in commemorating Education Week. Over 3,000 in Milwaukee County Council helped put over fire-prevention week by distributing 3,500 fire-prevention placards in every section of the city; the older Scouts put on programs and gave talks on fire-prevention in the schools. During the K. of C. convention at Milwaukee in August, 1929, over 400 boys who took part in the parade, served as messengers and orderlies in the hotels and convention halls, and assisted in the big Catholic rally.

For ten days in the early part of November, 1929, the Boy Scouts waged a campaign and collected discarded materials from over 5,000 homes to give to the poor. In this county-wide good turn, 86 troops took part, an increase of 60 per cent in troops over last year. Last year there were 2,200 requests for a call truck or for placing a Good-will bag in the home and this year the number exceeded 5,000. Sylvian Smith, of Troop 56, made the lion's share of calls. He had a total of 176. Two other Scouts made over 100 calls. Such merit deserves mention. Hats off to the Boy Scouts and their daily "Good Turn."



The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Editor

The Advisory Committee

We are pleased to announce in this issue the cooperation of a group of outstanding educational leaders in this enterprise of ours, for the improvement and development of Catholic education. It becomes not only our enterprise, but theirs, and it has always been in a very real sense yours.

The cooperating group constitute an Advisory Committee, and their names are:

REV. JOSEPH F. BARBIAN, Diocesan Superintendent of Schools, Milwaukee, Wis.

FRANCIS M. CROWLEY, Director, Bureau of Education, National Catholic Welfare Conference, Washington, D. C.

BROTHER DENIS EDWARD, F.S.C., PH.D., LL.D., Principal, Catholic High School, Pittsburgh, Pa.

JOHN J. DONOVAN, Architect, Member of the American Institute of Architects, Oakland, Calif.

WM. L. ETTINGER, M.D., LL.D., Superintendent of Schools Emeritus, New York, N. Y.

BROTHER EUGENE, O.S.F., LITT.D., Supervisor of Schools, Brooklyn, N. Y.

REV. KILIAN J. HENNICH, O.M.CAP., M.A., Director General, Catholic Boys Brigade of U. S., New York, N. Y.

REV. FELIX M. KIRSCH, O.M.CAP., LITT.D., Capuchin College, Catholic University, Brookland, Washington, D. C.

REV. RAYMOND G. KIRSCH, Principal, Toledo Central Catholic High School, Toledo, Ohio

REV. WILLIAM J. McGUCKEN, S.J., PH.D., Dean of the School of Education, St. Louis University, St. Louis, Mo.

REV. RICHARD J. QUINLAN, S.T.L., Diocesan Supervisor of Schools, Boston, Mass.

BROTHER RAYMUND, F.S.C., M.A., LL.D., La Salle Academy, Providence, R. I.

REV. AUSTIN G. SCHMIDT, S.J., PH.D., Dean of the Graduate School, Loyola University

RT. REV. ARCHABBOT AURELIUS STEHLE, O.S.B., S.T.D., St. Vincent Archabbey, Latrobe, Pa.

BROTHER JOHN A. WALDRON, S.M., M.A., M.S., Wm. Cullen McBride High School, St. Louis, Mo.

REV. J. M. WOLFE, S.T.D., PH.D., Superintendent of Diocesan Schools, Dubuque, Iowa

The active cooperation of the Advisory Committee guarantees the success of the CATHOLIC SCHOOL JOURNAL. Practically every group of workers in Catholic education is included in this representative list, except the nuns. Although we earnestly desire their cooperation, we have as yet found no practical way or organizing it. We are fortunate in having the cooperation of the teaching Sisters of many orders. We shall continue to welcome it, and to be grateful for it.

To have men of the caliber of this Advisory Committee who are doing the day-to-day work of Catholic education, or who have guided great educational enterprises, to give to us periodically the lessons of their experience, suggestions from their work, the benefit of their thinking, means a new force of extraordinary

vigor in Catholic education. It means the cooperation of the Catholic intellectual leadership in the major problems of Catholic education.

Our JOURNAL exists to serve Catholic education. Its justification is the character and range of its service. With this object in view, the members of the Advisory Committee have gladly offered their assistance. As editor I know of nothing more stimulating or with greater challenge than this pledge of cooperation.

We shall have from the Advisory Committee the benefit of their constructive suggestions of the JOURNAL as it actually develops. The ideas and programs suggested by this Committee will help to give direction and substance to the development. While the ultimate responsibility for the JOURNAL is the editor's, and final decision must rest on him, the support and cooperation of the Advisory Committee makes this responsibility easier to bear.

Too often the disconnected, unrelated efforts of many workers, means a dissipation of Catholic social and intellectual energy. We are pleased to have this JOURNAL the instrument of one organization of the Catholic educational forces.

To have these sentinels on the firing line to give constructive suggestions, is a service not merely to our JOURNAL, but to Catholic education. We regard it as symbolic of the cooperation of intellectual forces which is necessary, not only in our field, but also in other fields of Catholic activity. Only through such cooperation shall we be able to perfect an organization of the spiritual forces of Catholicism for the leavening of American democracy.—Edward A. Fitzpatrick.

Kaleidoscopic Education

As one peeps into a one-room rural school today, one must be struck by the extraordinary activity constantly going on, and by the energy of the teacher. It is a veritable kaleidoscope; one section is taught, then another. Now a small group comes up, and now a single pupil.

The time schedule even of the well-graded urban school retains somewhat of this kaleidoscopic character. Ten minutes of this, twenty minutes of that, and thirty minutes looks like an eon. Study follows study. For the old principle which the Herbartians made so much of, absorption and reflection, we have hardly any time. We must be presenting material. The teacher must be active. We lose, thereby, perspective. We think the important thing is the teacher teaching instead of the learner learning. We haven't time for that! We must cover the course of study or the lesson as planned.

Angelo Patri has frequently put this case well in the little essays in the newspapers and in his book on Child Training. In one of his best essays he says:

"It seems too bad that the child should be caught up in the rush of the daily grind. He tries to discover what the things going on around him are all about. He investigates, experiments, and he would like to think, but he can't. There's no time.

He takes up a broom to see how it works. He makes a few ineffectual swings with it and is settling down to work in earnest when somebody discovers him and takes the broom away.

"Come, now. I'm in a hurry. I can't have you messing things up just after they've been put in order."

"He goes to school. All sorts of strange experiences are presented to him. He would like to feel his way among them, try them out, think about them. But he can't. There's no time. He gets well started on a lesson when the bell rings and the teacher stops him. Another lesson comes along and he is asked a question. He has not expected it just that way and he hesitates, he must gather his thoughts.

"Can't wait for you. You're too slow. You should have prepared your lesson. Next. . . ."

"And to the inevitable inquiry, 'When shall we get our work done?' he answers:

"Well, what is your work? . . . I believe it is better to teach a child what he wants to know at the time when he wants to know it. I believe that in teaching him in that light he will get on faster and so will you. What good will it do you to reach the end of the journey, panting and breathless, only to find that you have lost the child on the way?"

There is developing quite unnoticed longer periods, particularly in the activity schools. It is necessary to give opportunity for student initiative, for actually doing things, for reflection and thinking, for the unhurried and leisurely consideration of things. It is symbolic, however unimportant it may seem in itself, of the changes in our contemporary education; the shifting of the center of gravity from teaching to learning, from listening to doing, from memorizing to thinking, from textbooks to life.

Teaching the Commandments

The problem of teaching the Catechism will be frequently before the readers of this JOURNAL, as indeed, the problem of which it is only a part, though, too often completely identified with it, the problem of teaching religion. At this time we wish to call attention editorially to the series of articles which have been appearing since October on the "Commandments." They represent a point of view which we gladly present.

The teaching of the Catechism is clearly not identified with the memorizing of the doctrinal summary of the Catechism. It becomes identified with the art expression of the related ideas, with epigrams, or other literary gems, with concrete instances from history or tradition or story, and above all with the concrete situations in which the students are likely to find themselves, or which, coming within their observation, they may silently pass judgment on. Teaching Catechism becomes in this conception a part of a religious culture. It has significance in an intelligent process of training of will. It has immense potentialities for making the Catechism period, the joyful anticipation of the adventure in right living.

Articles are not "pancakes" to be served. They are intended to be suggestive—to contain fertile suggestions. But an active mind must use them. Find other quotations, whether you like those that are given or not. Find other incidents, within the experience of your children. Find other pictures, available perhaps in your

classroom, in your school, or in your local art gallery. Search for the essential ideas in the articles and then apply them to your situation.

Advanced Training of Sisters

Religious communities have a difficult problem before them when they face the question: Can we afford, in view of the demand for teachers, to send one or more of our Sisters to some university for advanced study for the next semester or the next year?

Fortunately, superiors do face that problem, and in increasing numbers are sending Sisters to colleges and universities for advanced study. This is foresight. It is vision. It is wisdom.

But sometimes in the selection of the Sisters to be sent, neither foresight nor vision nor wisdom is shown. None of these qualities are evident when the decision is determined by the fact that someone will finance the study of a particular Sister. Let her go by all means, if she can be spared, but do not permit her to stand in the way of the training of a Sister who will mean more for the Order and the cause of Catholic education.

Perhaps a few practical suggestions may be worth while. Other things being equal, send a younger Sister rather than an older one, because of the longer possible return on the community's investment. Send a Sister who has the intellectual capacity to profit by the instruction she is sent to take.

Do not stop sending Sisters to universities who have failed Sisters. Sometimes we have heard the criticism made that the Order could not afford to have a Sister fail. Let it be said in reply that nothing less than the best is good enough for Catholic education, and that no greater kindness can be done to an order or to an individual Sister than this sifting process, if it is done early enough. Religious superiors should freely consult with university authorities on this subject in advance, as well as during the training process. Of course this point means that greater care must be exercised in the selection of Sisters to have this high privilege, particularly for the doctor's degree.

The development within an order of a high degree of intellectual leadership is here involved, and this is second only to the quality of its spiritual life, and on this it should have a stimulating effect.



N.C.W.C. EDUCATION SERVICE

More than 10,000 copies of Catholic Education-Week programs were distributed by the National Catholic Welfare Conference. For weeks before their publication, requests for copies were received from every section of the country.

The health-education department of the N.C.W.C. has reached over 7,000 teaching Sisters during the past year through the medium of diocesan teachers institutes.

Institutes devoted entirely to Health were given for the first time in Chicago, Denver, Newark, and Providence. The past year marked the third health institute for Boston.

Current Thought on Education

METHODS OF TEACHING

ORAL COMPOSITION

Oral Composition is the basis of all written work. Wherever there is expression, there is composition, be the medium what it may. In the past, oral composition has been neglected because it is intangible and unable, although it is the crucial, fundamental matter. We have had too much, too adult, and too early, written work, what Chubb calls "these prim products," that are neither sincere as expression, nor childlike either in type or interest. "Composition ought to grow naturally out of the child's life."

Oral Composition stimulates interest and further thought. Writing out the composition clarifies and organizes it. Also it is then in permanent form, where it can be judged coldly, and kept for reference and revision. Oral and written thought act and react — one is not complete without the other. Habit formation is of prime importance in both modes of expression. Enough practice should be given to make habitual a simple technique of procedure. To be able to put a topic of interest into concise, orderly, and permanent form, is a great aid to clarity of thought and expression.

The essential for successful oral work is that it be of real interest to the child, and that he form the habit of putting this oral work into written form. It is a matter of self-expression, self-mastery, and organization. Chubb says, "Expression is in itself pleasurable — it is self-knowledge through self-activity. To compose it is to organize: you cannot get a well-organized product from a disorganized mind. . . . The aim of the teacher is to utilize this tendency as involving and promoting mental organization. This we would keep as the root idea of composition in the grammar grades." He adds that the result ought to be that his "mental possessions" are ordered and habituated to communication.

CRITICISM AND CORRECTION OF ORAL ENGLISH

The child should be encouraged, through the work in good usage, to talk in sentences; but this should not be obligatory, as much conversation is not in sentence form; and if the sentence form is too insistently required, his work becomes stilted and self-consciousness.

The teacher should not interrupt to correct, as expression requires, first of all, concentration. Lessons in usage are the most constructively corrective. Not faultfinding, but suggestions for improvement, is what the child needs. He is very sensitive to judgment by his peers. Class criticism also establishes class standards in English.

Class discussions of various forms are all invaluable in deciding matters of opinion, attitudes, moral values. Not the least of its merit is that it gives the teacher the opportunity to find out how her pupils react to various ideas, and types of ideas. It is too often taken for granted that because a child has been exposed to an idea, that he has therefore become inoculated with it.

The method will always vary with the personality and ability of the teacher, but should in general be characterized by the freedom that means opportunity but not license.

In the past, too much stress has been laid on correction, too little on practice. Class correction is the spur to good usage, and class criticism the best curb on misuse. A good method is correction of the pupil's paragraph placed on the board for class criticism; this provides an excellent influence for improvement in standards and style.

The aim of the primary grades should be oral rather than written composition, but the elementary school should estab-

lish the ability to know and to form the sentence — the fact that the sentence is an idea, that when it is written the idea becomes visible. Oral composition should include description, narration, exposition, and argument; should deal with personal experience, anecdote, information, pictures, slides, and objects. Oral composition should be the tool of every subject in the curriculum. Every teacher is a teacher of English: The work should be definitely assigned and prepared. It should be limited as to time, and also as to scope — not "My Vacation," but some incident of it, say, "Lost in the Woods," or "My Biggest Fish," so that definiteness and unity are secured, and diffusion and rambling avoided. It is best to use only the mental form of the outline, for the sake of securing concentration.

To conclude, what we need above all is sincere, childlike work, growing out of the child's life, guided by the teacher to secure desirable habits and technique of expression.—*V. Pauline Ehbets, Teaching of Oral English, pp. 15, 16, Marquette University Press.*

MEMORIZING THE CATECHISM

Father M. V. Kelly, C.S.B., in *The Acolyte*, November 2, 1929, raises the question regarding Catechism — whether we shall use a memory "which attends to the sense of the statement or to the words in which that sense is expressed." He lists a number of doctrines to be learned:

Baptism is necessary to salvation.
One mortal sin deserves eternal punishment.
Christ gave His priests power to forgive sins.

Then he says:

If these are written down in clear, simple language, any child endowed with reason will grasp the sense. Why, then oblige him to memorize the words in which some author has chosen to express several points of doctrine? Is not the pupil's ability to say it in his own words a more certain evidence of having understood it than his reciting it in the words of another? Would you have him memorize the words that he may preserve a more accurate account of the doctrine he has familiarized himself with? Surely not; for, after a short time, he is much more likely to muddle the words than to be mistaken regarding an idea he once grasped clearly. His memory will be more tenacious of a truth he has made his own than of the words of another supplied to express that truth.

GEOGRAPHY, HISTORY, CIVICS

The grammar and upper grades are a legitimate field for the most fascinating of oral work. The problem or project, in a social atmosphere, provided an ideal background for a variety of oral composition. The gathering of information to be presented to the class, material and objects for description, discussion of any or all of these, discussion of ideas, opinions, and procedures, appropriate readings, recitations, and dramatizations, are ideal practice in expression. Here also is interest in collections, investigations, expeditions, exploits, games, rituals, study of adventure in other lands, and in other times. All these are reasons for oral English. They offer also an opportunity to guide extravagant and disorderly thought and speech into adequate, expressive, and orderly form. They guard against secretiveness, underhandedness, dreaminess, laziness.—*V. Pauline Ehbets, Teaching of Oral English, pp. 16-17, Marquette University Press.*

A "CASE" IN READING

Katherine McGuire, School 34, Buffalo, N. Y., writes in *The School Magazine*, Vol. XI, No. 10, Buffalo, regarding a special case of remedial work in reading:

His father brought him in late last September — a tall, neg-

lectured-looking boy of 13. He had no mother, his father worked every day, and he often had stayed out of the Polish school where he had been a pupil.

Our first step was to make arrangements for him to remain in school for lunch, the father being very glad to pay for it. We wanted this embryo truant to acquire the school habit, and being there all day would be a great help to him; for habits are slow things to grow in the character of the special-class child. He must see the attitude of his fellows and feel their disapproval of individual failure to live up to the ideals of the class as a whole. He had a Polish given name, long and almost unpronounceable, which we at once Americanized, hoping that the change of name would help in changing the boy.

Now, to teach him to read. He had had no English reading, so we set about the task by every method we had found successful with other children, but none of them worked with him. He would say, by rote, the sentences of a developed story, but he did not learn to read. In despair, I said to him, "Tell me something you saw on your way to school." "I saw a bird," he replied. We then got out our little printing outfit, printed those four words on separate pieces of tag board and gave them to him for his "lesson." It took him three days to master them, know them everywhere he saw them. Then we printed others: parts of the bird—head, eyes, feet; things the bird can do—hop, fly, sing—with a few extras like what, can, do. About two a day we tried, giving no new ones until the old ones were mastered. For about a month we made our reading lessons by forming sentences of those words. Then we started to read a book, a preprimer, treating all troublesome words as we had the first ones, putting the tag board "demons" into a box which he kept in his drawer. He is now on his third book, easy ones of course, but he can read them. He is so pleased with himself that he reads to anyone who will listen. Incidentally he has learned to be in school on time every day, clean and tidy and attentive.

ADMINISTRATION AND SUPERVISION

TOPICS FOR TEACHERS' MEETINGS

The Research Bulletin of the National Education Association, November, 1929, lists from a bulletin of the Maryland state department of education, a list of suggested topics for teachers' meetings. The list which is given below should be very helpful indeed to principals and diocesan superintendents of schools in planning teachers' meetings, and teachers' institutes:

1. A careful analysis of the course of study. Adding to the course of study, revising the course of study—the whole field of cooperative curriculum building provides constant material for good meetings.

2. Well-organized and well-taught demonstration lessons involving subject matter from the course of study, followed by a critique and free discussion. Some of the things which may be illustrated and explained by means of demonstration lessons are: the project method, the necessity for lesson planning, clever drill devices, etc.

3. The daily schedule. For teachers of one-room schools, a demonstration lesson given to two or more grades combined will be of real assistance in "getting across" the group schedule.

4. Study and discussion of remedial work following the standardized tests. Use bulletins on silent reading and arithmetic and similar material.

5. Study of the classification of pupils.

6. Study of the promotion of pupils, involving age-grade problems.

7. Encourage the teachers to work on problems—a kind of seminar. A teacher of the second-grade class, for example, might be interested in what could be done through individual instruction to bring her pupils up to standard in reading. Her report would include analyses of special cases, amount of time

spent on the work, methods employed, and results obtained. Set up a series of worth-while problems and let the teacher work them out.

8. Sometimes it is profitable to study a worth-while professional book together. Certain teachers might report on magazine articles dealing with the topic under discussion.

9. The review of a new textbook which has just been adopted, or the study of supplementary readers, or the inspection of any material offered for school use—all of these are sources of discussion.

10. Lesson planning. Many teachers are weak in lesson planning. The necessity for planning, economical methods of doing it, and the benefits of it, should be made clear. One or more lesson plans used by successful teachers may be mimeographed and distributed for discussion.

11. The projects method of teaching—its advantages; its difficulties and dangers.

12. Parent-teacher meetings and community work. A discussion of ways of bringing to the parents and patrons a thorough understanding of the objective and problems of the school.

13. Formulate questions which will present suggestions and constructive criticism based upon data accumulated during classroom visits. Stimulate the discussion of the suggestions and criticism so that the teachers themselves determine the correct answers and decide what procedures will produce more efficient work.

TESTS FOR TEACHERS' MEETINGS

In the same bulletin is an excellent series of suggestions to make supervisory meetings helpful, based on an article by Miss I. Jewell Simpson. They are:

1. Be carefully planned, definite, and purposeful.—Without planning, the discussion may wander aimlessly among trifling teaching problems. Every meeting should contribute something definite to the teacher's thinking.

2. Be organized around the needs of teachers.—Meetings based upon teaching difficulties easily enlist the interest of teachers. Sometimes it is necessary to present teaching principles in several different ways before it carries over into practice.

3. Provide for the maximum of teacher participation under guidance of the principal.—Teachers profit most from meetings when there is an opportunity to discuss problems, ask questions, make reports, and give demonstrations. Without guidance from the principal some participation may contribute little or nothing to the discussion.

4. Be related to what has preceded and lead on to new advances.—The worth-while meeting not only inspires the teacher to new efforts, but offers some concrete suggestions as to what these advances should be.

MINIMUM FIRST-AID SUPPLIES FOR TEACHER'S USE

Mercurochrome, 2-per-cent solution

Medicated alcohol—for external use and emergency sterilization of scissors

Unguentine

Absorbent cotton, small-size packages

Gauze bandages, 1 in. wide

Gauze bandages, 2 in. wide

Adhesive tape, 1 in. wide

Applicators or toothpicks

Tongue depressors

Paper towels

Castile soap

Scissors

Clinical thermometers

New Books and Publications

Easy Latin Plays

By Grace Lawler, Professor of Latin, Hunter College. Price, 80 cents. The Macmillan Company, New York, N. Y.

"*Tempora mutantur et nos in illis mutamur*," is a glorious challenge to the teacher of a "dead language," so full of virile possibilities in our stiff-necked syntax forms. The dramatic motive has invaded the educational system quite generally, and Latin teachers have long been aware of its possibilities in their programs. Miss Lawler of Hunter College, N. Y., especially has gained prominence in this movement. Her new collection of *Easy Latin Plays* is a charming contribution. The vocabulary and syntax are common enough to use fearlessly for enjoyment. The book's division by half years insures us against waste of time in bothersome preliminaries. And the plays are short enough to be used as an occasional stimulation during the long siege of declension. They would also serve well for the Latin club meeting. Ranging from three to sixteen characters in a single play they favor crowd expression, which releases an absorbing story of action. How better can we drive home the details of pronunciation, phrasing, and easy reading than through the reasoning powers aroused through play.

The book deals with the usual subjects of Roman life—their military background, their festivals, their social life, the hymns they sang, and a bit about their Greek slaves. The crispness of the plays gives courage to the busiest teacher. The author must have realized the job of covering the necessities. Best of all, the illustrations are a joy to the student who is working out costuming. Concrete and simple, they describe every step in draping the toga and palla and give assurance to complete preparation.

The Latin teacher needs every worth-while device she can use to bring home the truth of her charge that Latin is a humanizing study. We may not slight contributions such as Miss Lawler's, even if they serve only as a spur to prick the sides of our ambition.—*M. G. H.*

Backgrounds of Biology

By John Giesen, Sc.D., director of the department of biology, St. Thomas College, St. Paul, Minn.; and Thomas L. Malumphy, A.B., assistant professor of biology. Holy Cross College, Worcester, Mass. Cloth, 278 pages. Price, \$2.50. The Bruce Publishing Company, Milwaukee, Wis.

This book is intended first as a text for an informational course in biology for college students who are not enrolled in the scientific course. It presents the biological facts that the ordinary educated man needs for an intelligent discussion of such subjects as heredity, evolution, and sociology.

Some of the subjects treated are: The structure and functions of the cell; cell division; environment; heredity; Mendel's laws; immunity; the nervous system. A college course with *Backgrounds of Biology* as a text, or a studious reading of the book, will dispel much of the prevalent confusion of ideas on subjects, the understanding of which presupposes a background of biological facts.—*E. W. R.*

Chrysalid

A collection of student writing—verse, story, play, essay. Selected by the English department of Mount Mercy Academy, Grand Rapids, Mich.

In a foreword, a member of the faculty of the academy says: "Youth created what is in the Chrysalid. . . . The treasures collected were polished, screened, and sifted until only the finest remained. Youth had breathed into its work the soul of enthusiasm."

If Chrysalid is intended as a sample of the scholarship developed by the school, the reader will certainly entertain a high regard for the product. The introductory poem and one of the stories are entitled Chrysalid. Here is the poem; it is signed, Mildred Adams:

In a dull-hued case
Feebly breathes the little life
Of a gorgeous butterfly
 So genius
 Latent lies
 In the soul of youth.

The sixty-odd short poems exhibit a real insight into the qualities of poetic beauty in thought and form. *Beloved, My Sea!* by Gladys Perkins, notwithstanding two or three lines to which exception might be taken, is good poetry:

Light and caressing,
Dark and depressing,
You keep me guessing,
Beloved, my Sea!

Joyous and blundering,
Peaceful and thundering,
I'm always wondering,
Beloved, my Sea!

In cool and torrid clime,
Past nations lost in time,
Where ends thy blue sublime,
Beloved, my Sea!

You are the grave of men;
Somber, you laugh and then
You speak beyond my ken,
Beloved, my Sea!

Among the short, short stories: *All in a Name*, by Mildred Adams, and *Homemade*, by Dorothy Newitt, are clever. *The Moon Lady*, by Dorothy O'Donnell, is highly imaginative and written in a delicate style in keeping with its content. *Fragments*, by Lorentine McDermott, tells a true story in a very effective manner. *Greater Love*, by Ruth Purdon, is a masterpiece in condensation.

The little play, *Fairy Facts*, by Lucille McDonald, is well done. *Chrysalid*, by Gladys Perkins, points a strong lesson. The last article is an essay by Mary Sullivan analyzing Francis Thompson's "Lilium Regis."—*E. W. R.*

Sponsa Regis

A monthly magazine devoted to the Catholic Sisterhoods. Founded and edited by the Monks of St. John's Abbey, Collegeville, Minn., (the Order of St. Benedict, Inc.) with the assistance of the Reverend Clergy and the Sisterhoods. Price, \$1 per year; 10 cents per copy.

Sponsa Regis, a monthly review devoted to the spiritual interests of all sisterhoods, made its first appearance in September. Aiming to include the best Catholic thought of the times it invites active cooperation through contributions to its pages. "The new venture will partake of the corporate life that should be realized wherever souls strive together for the better attainment of the higher life of Christ."

There is nothing more refreshing than the healthy analysis of contemporary opinion through a personality which has no cause but Truth to favor. We may expect the unbiased opinions of intelligent minds whose only intention is to glorify God through service. We look forward with interested anticipation to its criticisms, its book reviews, its survey of events, its selection of articles.

The September issue surveys the glorification of womanhood through the influence of the Church. "The Timely Exemplar," one of the contributions, contrasts women as the slave of fashion with the religious as the strength of modesty and as the expression of the spiritual.

The reading of *Sponsa Regis* may inspire a high-school girl to the life of the convent. Espoused to a romantic cause, its appeal has the charm of innocence, the independence of truth, and the freshness of a new point of view.

Fieldbook of Nature Study

By E. L. Palmer. Price without cover, \$2.50, with loose-leaf leather cover, \$3.50. The Slingerland-Comstock Co., Ithaca, N. Y.

Mr. Palmer has given us a series of pamphlets which can be used in either the field or the classroom. The book is divided into six parts. The first, a general outline of the entire field gives the reader a working knowledge of how to go about his task. It contains 336 specific suggestions for the teacher to follow out with her grade-school pupils.

Part 2 treats of vertebrate animals, containing identification plates and the life histories of 48 mammals, 104 birds, and a variety of fish, salamanders, frogs, and turtles. Part 3 deals with the mortabrate varieties; part 4, with plants; part 5, with rocks and minerals containing a key and tabulated information covering 16 rocks and 32 minerals. Part 6 is made up of a large sheet of landscapes and cutouts for coloring.

One loves to finger the pages of such a beautiful book with its subject matter so carefully outlined and handled so simply. We know just where and at what time to look for the ground mole or the bat, how abundant they are, their disposition, their activities, their sanitation, their calls and sounds, their mating season, their method of protection, their use to man and to nature. The author's treatment of birds is on the same order. We know what seasons they will visit us. The mallard duck is found around waterways, and flies with short wing strokes and with its neck extended. It is an uncommon winter visitor. In the summer time it wanders, from Southern British Columbia, to Newfoundland and south to Lower California and Wisconsin. It feeds on water plants and animals. Its head is green and it has a white collar. Its nest is on the ground near water in the grass or under the bushes.

The same method is pursued in outlining the study of other animals, plants, minerals. The treatment always seems fresh; its very method and the variety of its scope prevents it from growing stale. For children, it will answer a thousand whys with a compelling interest in Nature's lore. The book is real and makes study simple.—H. E. H.

The Ave Maria Hymnal

Compiled by Rev. Joseph J. Pierron. Organ book \$3.50; voice book, cloth 96 cents, paper 60 cents. The Bruce Publishing Company, Milwaukee, Wis.

The Ave Maria Hymnal is an eminently practical book, containing a generous supply of hymns in the vernacular, both old and new, for all occasions and all seasons. To this is added a generous selection of Latin hymns for Benediction and other occasions.

There are many phases of the liturgical movement and this hymnal is a practical solution of one of them. The words of many of the hymns are based on the text of the divine office—a great help in teaching an appreciation of the liturgy.

The texts are fluent and easily sung to the melodies, and the latter are in harmony with the will of the Church. Experience proves that the people, even the children, prefer solemn liturgical melodies to the willy-nilly junk often heard.—J. J. M.

The Founders of Our Nation

By Reuben Post Halleck and Julliette Frantz. Cloth, 332 pages. Illustrated. Price, 88 cents. The American Book Company, Chicago.

Founders of Our Nation is the first book in American History for the young pupil in the form of inspiring biographies. It describes the beginnings of our country from its discovery to the Revolution. The account, centered around the chief heroes, readily win the child to a respect for the loyalty, courage, and patriotism of our national heroes and instinctively the respect will induce imitation of their virtues. The child is ever on the lookout for a real example from whom to model his life. In simple language the book follows the outline of the Report of the Committee of Eight for the fourth grade.—H. E. H.

BOOKS RECEIVED

The Junior-High-School Teacher. By A. Laura McGregor. Cloth, 285 pages. Doubleday Doran and Company.

The Sacrament of Baptism. By Rev. John P. Murphy, D.D., Ph.D. Cloth, 90 pages. Price, 75 cents. The Macmillan Company. *God and His Attributes.* By Rev. Arthur Reys. Cloth, 88 pages. Price, 75 cents. The Macmillan Company.

Purgatory or the Church Suffering. By Rev. J. B. McLaughlin, O.S.B. Cloth, 90 pages. Price, 75 cents.

Planning a Career. By Lewis W. Smith, Gedeon L. Blough. Cloth, 480 pages. Price, \$1.44. The American Book Company.

Fourth Reader. By Sister Mary Henry, O.S.D. and Sister Mary Arthur, O.S.D. Ginn and Company, New York, N. Y.

Creative Activities in Physical Education. By Olive K. Horrigan. Cloth, 150 pages. Price, \$2.00. A. S. Barnes and Company, New York, N. Y.

Ways of the Six-Footed. By Anna Bodsford, Comstock. Cloth, 152 pages. Price, \$1. The Slingerland-Comstock Co.

A Survey of Nature. By George R. Breen. Cloth, Book I, 136 pages; Book II, 214 pages. Price, \$1.25. The Slingerland-Comstock Co., Ithaca, N. Y.

Field and Camp Notebook. By Anna Comstock and Wm. Vinal. Price, \$4. The Slingerland-Comstock Co., Ithaca, N. Y.

The Snow Children. By Hattie A. Walker. List price, 70 cents. Beckley-Cardy Company, Chicago, Ill.

Handbook of Physical Education. By Ernest G. Schroeder. Cloth, 325 pages. Price, \$2. Doubleday Doran and Co. Garden City, N. Y.

Report of the Survey of the Schools of Newburgh, New York. By George D. Strayer, Director of Survey. Teachers College, Columbia University, New York City.

The Carnegie Foundation for the Advancement of Teaching, Bulletin No. 23. By H. J. Savage. The Merrymount Press, Boston, Mass.

The Twins in Fruitland. By Gladys Joy. List price, 70 cents. Beckley-Cardy Company, Chicago, Ill.

The New Corona Readers, Book Five. By Maurice Francis Egan, Brother Leo, and James H. Fassett. Cloth, 330 pages. Price, 84 cents. Ginn and Company, 15 Ashburn Place, Boston, Mass.

The Branom Practice Tests in Advanced Geography. By M. E. Branom. Price, 68 cents. The Macmillan Company.

The Winged Horse. By Joseph Auslander and Frank Ernest Hill. Price, \$1.50. Doubleday Doran and Co., Garden City, N. Y.

The Winged Horse Anthology. By Joseph Auslander and Frank Ernest Hill. Price, \$1.50. Doubleday Doran and Co., Garden City, N. Y.

PAMPHLETS RECEIVED

Remedial Lessons in Spelling. By Norman H. Hall. Single copy, 16 cents; \$12 a hundred. Hall and McCreary Company, Chicago, Ill.

Geography and Our Need of It. By J. Russel Smith. Single copy, 16 cents; \$12 a hundred. Hall and McCreary Company, Chicago, Ill.

El Paso Schools Standard. City Schools Press, El Paso, Texas.

The Laboratory. The Technical Service Department of Fisher Scientific Co., Pittsburgh, Pa.

Supplement to Paintings of Many Lands and Ages. The Art Extension Press Co., Westport, Conn.

Christmas Cloister Chords. By Sister M. Fides Shepperson, Ph.D. Paper, 15 pages. Mt. Mercy College, Pittsburgh, Pa.

How To Make Dresses. Short Cuts to Home Sewing. How To Make Children's Clothes. How to Make Draperies. Singer Instruction for Art Embroidery. Price each, 25 cents. Published by the Singer Sewing Machine Co., New York, N. Y.

Nature's Protest Against Counter-Conceptions. By Rev. Henry Woods, S.J., Ph.D. University of Santa Clara, Santa Clara, Calif. 1929.

Washington Correspondence

*Francis M. Crowley**

The 1929 School Report for the Diocese of Toledo has just been released. Among the topics discussed are: retardation, destination of graduates, health work, central purchasing, mortality in high schools, the high-school curriculum, high-school principals' meetings, and mission activity in the schools. The experiment in central purchasing may be looked on as a significant development. A short description of the new Central Catholic High School is included in the report. This splendid structure, erected at a cost of \$800,000, is now caring for 1,250 boys and girls. Since 1920 the enrollment of the school has increased 230 per cent. Father Macelwane recently received merited recognition for his splendid work when he was created a Papal Chamberlain.

A committee of nine has been appointed by the Secretary of the Interior to assist the Commissioner of Education in the national survey of secondary education. Dr. Leonard V. Koos, of the University of Chicago, will serve as chief of the group of specialists that will be called to Washington to assist in interpreting the data collected. Present indications are that only certain aspects of private secondary education will be dealt with; that is, some consideration will be given to its relative extent, significant innovations, and conditions in private schools used as agencies of public education.

Rt. Rev. Patrick J. McCormick, Ph.D., dean of the Catholic Sisters College, was invested with the robes of his new office of Domestic Prelate Sunday, December 8, by Archbishop Curley, in the crypt of the National Shrine of the Immaculate Conception. Archbishop Curley, chancellor of the university, in pontificating at the solemn high Mass which followed the investiture, took part in a dual ceremony, since the Feast of the Immaculate Conception is also the patronal feast day of the university. The sermon was preached by Rt. Rev. Maurice F. McAuliffe, auxiliary bishop of Hartford. Many prelates and representatives of practically all the religious houses affiliated with the university were present.

Among the recent bequests to the Catholic University, are \$100,000 from James J. Ryan, prominent Catholic layman of Philadelphia, and the income from the estate of Rt. Rev. George A. Dougherty, controller of the university. The estate of Msgr. Dougherty is to be used to establish a fund to be known as the George A. Dougherty Foundation, for defraying expenses of public lectures, conferences, or sermons. Gifts to the university during the past year amounted to \$1,342,537. This sum includes a trust fund of \$1,000,000, given for the establishment and maintenance of the school of liturgical music.

A plan for the collection of a \$20,000,000 endowment fund is now being studied by the executive committee. Msgr. Ryan, in his annual report, stressed the need for adequate endowment, and pointed out in a striking way how the university is hopelessly outclassed by other universities in respect to funded resources.

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City _____ State _____

Washington Correspondence

*Francis M. Crowley**

The 1929 School Report for the Diocese of Toledo has just been released. Among the topics discussed are: retardation, destination of graduates, health work, central purchasing, mortality in high schools, the high-school curriculum, high-school principals' meetings, and mission activity in the schools. The experiment in central purchasing may be looked on as a significant development. A short description of the new Central Catholic High School is included in the report. This splendid structure, erected at a cost of \$800,000, is now caring for 1,250 boys and girls. Since 1920 the enrollment of the school has increased 230 per cent. Father Macelwane recently received merited recognition for his splendid work when he was created a Papal Chamberlain.

A committee of nine has been appointed by the Secretary of the Interior to assist the Commissioner of Education in the national survey of secondary education. Dr. Leonard V. Koos, of the University of Chicago, will serve as chief of the group of specialists that will be called to Washington to assist in interpreting the data collected. Present indications are that only certain aspects of private secondary education will be dealt with; that is, some consideration will be given to its relative extent, significant innovations, and conditions in private schools used as agencies of public education.

Rt. Rev. Patrick J. McCormick, Ph.D., dean of the Catholic Sisters College, was invested with the robes of his new office of Domestic Prelate Sunday, December 8, by Archbishop Curley, in the crypt of the National Shrine of the Immaculate Conception. Archbishop Curley, chancellor of the university, in pontificating at the solemn high Mass which followed the investiture, took part in a dual ceremony, since the Feast of the Immaculate Conception is also the patronal feast day of the university. The sermon was preached by Rt. Rev. Maurice F. McAuliffe, auxiliary bishop of Hartford. Many prelates and representatives of practically all the religious houses affiliated with the university were present.

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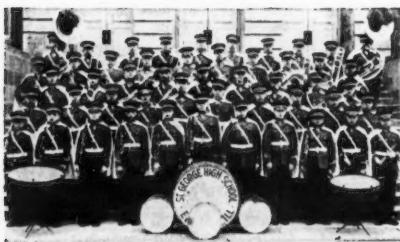
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Teachers' Calendar for 1930



Saints Days and Festivals

January

6. THE EPIPHANY OF OUR LORD. The word Epiphany means "manifestation." The significance of the feast is that Christ manifested to the eyes of men His divine mission when the miraculous star revealed His birth to the kings of the East who hastened to offer Him mystical presents and to adore Him as the King of Kings.
7. ST. LUCIAN, Martyr.
8. ST. SEVERIN, Abbot.
9. ST. JULIAN, Martyr.
10. ST. WILLIAM, Archbishop.
11. ST. THEODOSIUS, Hermit.
12. THE HOLY FAMILY.
13. ST. VERONICA, Virgin.
14. ST. HILARY, Bishop, Doctor of the Church.
15. ST. PAUL, The First Hermit.
16. SS. BERNARD and Four Companions, First Franciscan Martyrs.
17. ST. ANTONY OF EGYPT, Abbot.
18. ST. PETER'S CHAIR AT ROME.

Establishes the claim that the Bishop of Rome is the logical successor of Peter as Pope of the Universal Church.

19. ST. CANUTE, King of Denmark, Martyr.
20. SS. FABIAN AND SEBASTIAN, Martyrs.
21. ST. AGNES Virgin, Martyr.
22. SS. VINCENT AND ANASTASIUS, Martyrs.
23. ESPousAL OF THE BLESSED VIRGIN.
24. ST. TIMOTHY, Bishop, Martyr.
25. CONVERSATION OF ST. PAUL.

The feast commemorates the acceptance of Christianity by the Gentiles.

26. ST. POLYCARP, Bishop, Martyr.
27. ST. JOHN CHRYSOSTOM, Bishop, Doctor.
28. ST. FLAVIAN, Martyr.
29. ST. FRANCIS DE SALES.

Patron of Editors. One of the famous doctors of the Church. His *An Introduction to a Devout Life*, interprets fully the Christian spirit.

30. ST. HYACINTHA, Virgin.
31. ST. PETER NOLASCUS, Founder.

February

1. ST. IGNATIUS OF ANTIOCH, Bishop, Martyr (died 107).
2. PURIFICATION OF THE BLESSED VIRGIN.
3. ST. BLAISE, Bishop, Martyr (died 316).
4. ST. JOSEPH OF LEONISSA, Confessor.
5. ST. AGATHA, Virgin, Martyr.
6. ST. TITUS, Disciple of St. Paul, Bishop.
7. ST. ROMAULD, Abbot (died 1027).
8. ST. JOHN OF MATHA, Founder of the Order of Holy Trinity (died 1213).
9. ST. CYRIL OF ALEXANDRIA, Bishop, Doctor.
10. ST. SCHOLASTICA, Virgin. Brother of St. Benedict (died 543).
11. OUR LADY OF LOURDES.
12. SEVEN HOLY FOUNDERS OF THE SERVITE ORDER.
13. ST. CATHERINE OF RICCI, Virgin (died 1589).
14. ST. VALENTINE, Priest, Martyr (died 270).
15. SS. FAUSTIN AND JOVITA, Martyrs (died 121).

Famous Events and Birthdays

January

7. ISRAEL PUTNAM, (1718-1790). One of the commanding officers at Bunker Hill.
8. BATTLE OF NEW ORLEANS, (1815).
9. CONNECTICUT RATIFIED THE CONSTITUTION, (1788).
10. ETHAN ALLAN, (1737-1789). Revolutionary Commander and patriot.
11. ALEXANDER HAMILTON, (1757-1804).
12. EDMUND BURKE, (1729-1797). Great English Statesman and political writer.
- JOHANN HEINRICH PESTALOZZI, (1746-1827). Swiss educational reformer.
13. GEORGE FOX—died (1624-1691). English Quaker. Founder of Society of Friends.
15. MOLIERE, (1622-1673). French dramatist.
16. EDMUND SPENCER—died (1552-1599).
17. PEDRO CALDORON DE LA BARCA, (1600-1687). Spanish dramatist and poet.
- BENJAMIN FRANKLIN, (1706-1790). Thrift week begins. Franklin was a great exponent of thrift.
18. DANIEL WEBSTER, (1782-1852). Statesman, orator.
19. JAMES WATT, (1736-1819). Inventor of steam power.
20. ST. AGNES EVE (poem by Keats).
21. JOHN CHARLES FREMONT, (1830-1898). "The Pathfinder."
- STONEWALL JACKSON, (1824-1863).
22. FRANCIS BACON, (1561-1626). Wisest man of his age.
23. JOHN HANCOCK, (1737-1793). Patriot and statesman.

24. FREDERICK II THE GREAT OF PRUSSIA, (1712-1786). GOLD DISCOVERED IN CALIFORNIA, (1848).

25. ROBERT BURNS, (1759-1796). Scottish poet.
- ROBERT BOYLE, (1627-1691). Chemist. Author of "Boyle's Law."
27. LEWIS CARROLL, (1832-1898). Author of *Alice in Wonderland*.
28. SIR FRANCIS DRAKE—died (1540-1596). English pirate and navigator.
- CHARLES G. (Chinese) GORDON, (1833-1885).

29. ALBERT GALLATIN, (1761-1849). Statesman, financier; secretary of the Treasury.
- W.M. MCKINLEY, (1843-1901). Twenty-fifth president of the United States.
- GUIDO BIAGI, (1855-1925). Librarian at Laurennzia in his Quest of the Perfect Book. (Spell of Laurennzia, W. D. Orcutt p. 273-300, Little, 1926.)
31. ROBERT MORRIS, (1734-1806). Financier of the Revolution.

CHILD LABOR DAY.

February

2. CANDLEMAS DAY.
- GIOVANI PALESTRINA, (1524-1594). Italian composer and artist.
- TREATY OF GUADALOPE HIDALGO between Mexico and the United States (1848).
3. FELIX MENDELSSOHN, (1801-1872). Pioneer journalist, editor of *New York Tribune*, (1841-1872).

4. SIDNEY LANIER, (1842-1881). Southern poet.
5. ROGER WILLIAMS, (1607-1684). Founder of Rhode Island.
7. CHARLES DICKENS, (1812-1870). English novelist.
- SIR THOMAS MORE, (1478-1535). English statesman and humanist. Lord chancellor to Henry VIII. Author of *Utopia*.
- MILLARD FILLMORE, (1800-1874). Thirteenth president of the United States.
8. JOHN RUSKIN, (1819-1900). Great English essayist.
- W.M. T. SHERMAN, (1820-1891). Federal general during Civil War.
9. W.M. H. HARRISON, (1773-1841). Soldier and ninth president of the United States.
10. CHARLES LAMB, (1775-1834). Great English writer. Famous for his Essays of Elia.
11. THOMAS EDISON, (1847-). Inventor and electrical investigator.
12. ABRAHAM LINCOLN, (1809-1865). Sixteenth president of the United States.
- THADDEUS KOSIUSZKO, (1752-1817). Polish hero. Birthday a Holiday in Poland.
15. GALILEI GALILEO, (1564-1642). Astronomer, mathematician, physicist.
- CYRUS HALL MCCORMICK, (1809-1884). Inventor of the reaper.
- SUSAN B. ANTHONY, (1820-1906). Pioneer woman suffragist.

CHILD LABOR DAY

Child Labor Day, on January 30, merits attention in all the schools of the land. The day is set aside to call attention to every parent and every citizen "to give youth its chance."

The phrase has special significance to educators in its implication of vocational guidance. The child should be placed in situations which will help to give him an incentive for useful activity.

If educators are striving to simplify the learning process

today through vocational activities which lead the child to make his own choices, it follows that a guidance clinic should be a placement clinic both for work and for leisure-time activities. This was the pronouncement of Francis W. Kirkham, educational director of the National Child Welfare Association, in an address before the annual meeting of the American Vocational Guidance Conference in New Orleans, December 5. "Placement must be followed by supervision on the job by a wise sympathetic adviser who is able to make the work situation an educational opportunity," he said.

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GEORGE O. STUMP,
Superintendent of Buildings
School District
Allentown, Pa.

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of the City of Allentown, Pennsylvania
ADMINISTRATION BUILDING
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September 20, 1929.

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Natural Slate Blackboards and none other have been used in our schools since 1870, covering a period of nearly 60 years.

While other substitutes have come on the market since this time, successive Boards have voted for Natural Slate; and none other could influence, even when claims were made at less price, or superior quality.

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Very truly yours,
Geo. O. Stump,
Supt. of Buildings.

To the superintendent of buildings, Natural Slate Blackboards represent sound economy in investment . . . How long will Natural Slate Blackboards last? What about upkeep cost? -- These are questions that especially concern him -- questions that are completely dispelled when Natural

Slate Blackboards are selected . . . "Pyramid" Natural Slate Blackboards are always like new, regardless of time and hard usage . . . Two booklets describing these boards, containing specifications, data and an interesting story on the quarrying and finishing of slate are yours for the asking

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Our 458-page Kewaunee Book, containing illustrations and specifications of the entire Kewaunee Line—the finest and most complete book of the industry—will be sent free and prepaid to any instructor or official interested in the planning for or purchase of Laboratory Furniture.

It will be a pleasure to show you our exhibit at the N. E. A. Convention, Atlantic City, N. J., Feb. 22-27, 1930.

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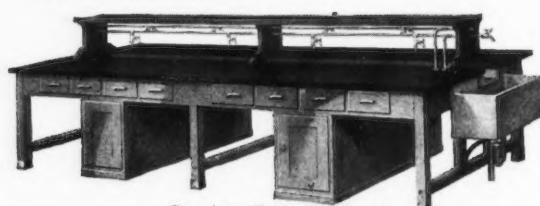
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ANNOUNCEMENTS

At the annual meeting of the First International Congress on Mental Hygiene, to be held May 5-10, at Washington, D. C., schools, education, and the relation between teachers and children will have prominent places on the program. Among the subjects bearing on education listed on the program are the following:

1. Problems presented by children of special types.
2. Organization of special types of clinical service.
3. Special problems of adolescence.
4. Significance of teacher-child and parent-child relationships in character and personality development.
5. Value of mental hygiene in the school and classroom.
6. Training of parents and teachers to a more thorough understanding of the child.
7. Mental hygiene in educational and vocational guidance.
8. The preschool child.

The 52nd annual conference of the American Library Association will be held in Los Angeles, California, at the Biltmore Hotel, June 23-28, 1930.

The Salt Lake City diocese has announced that it will hold a diocesan teacher's institute February 22, 1930.

The Louisville diocese will again conduct a teacher's institute in August, 1930. A teacher's meeting for all the diocesan schools is held quarterly.

N.C.E.A. to New Orleans

The National Catholic Educational Association has accepted the invitation of Most Rev. John W. Shaw, archbishop of New Orleans, to hold its 27th annual convention at New Orleans, La., the week of June 23, 1930.

The national Conference of Music Supervisors will be held in Chicago for five days beginning March 24, 1930. The entertainment will be supplied by the Chicago Symphony Orchestra,

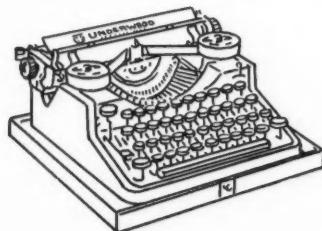
glee clubs from Northwestern and Chicago Universities, the Paulist Choir, the 300-piece national high-school orchestra and the national high-school chorus of 400 voices. Among the speakers will be Edward Howard Griggs, Frantz Proschowski, Dr. John Erskine, and Rudolph Ganz. The Conference will stress the significant developments of mechanical music like the radio and the motion picture in sound. An attendance of 7,000 is expected.

BROOKLYN ARCHDIOCESAN REPORT

According to the report for the school year 1928-29 by Very Rev. Msgr. Joseph V. S. McClancy, superintendent of schools, the diocese of Brooklyn had a grand total of 116,561 students in Catholic schools under 285 instructors, of whom 2,244 were religious and 613 lay. There are four colleges with 1,987 students and 117 instructors; 37 high schools enrolling 9,967 students and 440 teachers; 196 elementary schools with 104,043 pupils and 2,235 teachers. Seven normal schools have 309 students (religious and lay), and 35 professors. The number of students in law and other professional schools is not given. Of the 37 high schools, eight are diocesan free schools with 4,255 students; nine parish controlled with 1,208 students; 20 are private schools, belonging to religious Orders, with 4,504 students. The per-capita cost in the eight free high schools is \$43.83. Eighteen elementary schools exceed 1,000 registration. For mission work the children of the diocese gave \$34,925.01. Four teachers' conferences were held; the general topic being "Administration in Catholic Education." The fall conference had an attendance of 1,876; the winter, 1,539; the spring, 1,909; and the summer, 1,657, an aggregate attendance of 6,981 teachers. In recent years the average number of new schools is four a year. Elementary institutions—homes, orphanages, industrial schools—cared for 3,218 wards.

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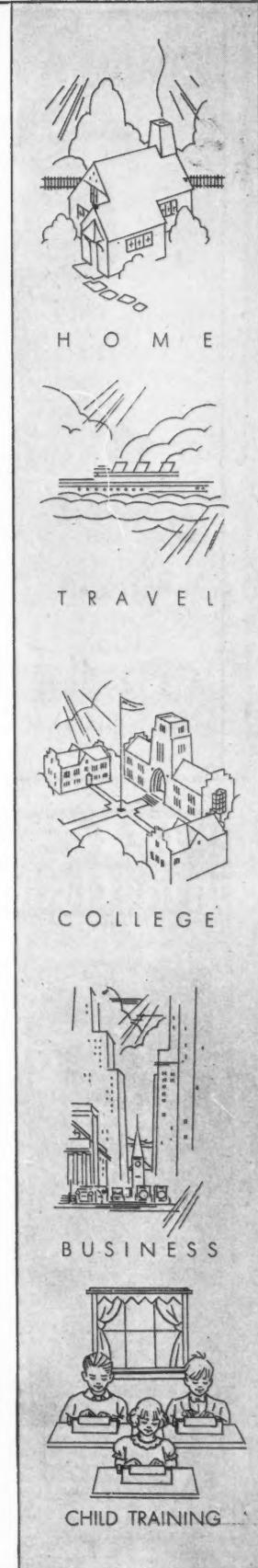
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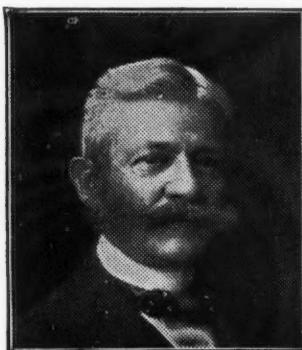
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DUBUQUE ARCHDIOCESAN REPORT

St. Anthony's School, Dubuque, Iowa, entered its new \$60,000 school during the past year.

St. Mary's School, Dubuque, Iowa, has spent \$15,000 on improvements, including building, playgrounds, and playground apparatus, and the Casina auditorium which has been altered so that it is now usable for all gymnasium purposes. The school building itself is being generally adapted to purposes of recreation.

Holy Trinity School entered its new \$160,000 building with dedication ceremonies on Thanksgiving Day, November 28, 1929.

Clarke College opened its new \$400,000 auditorium and recreation building with appropriate exercises, and a magnificent pageant descriptive of Iowa History, "Iowa, Twenty Nine," which was given in the auditorium on the evenings of November 21, 23, and 25.

St. Martin's, Cascade, Iowa, has a playground, completely equipped with all necessary apparatus.

St. Patrick's School, Cedar Rapids, Iowa, entered its new school building during the month of November. It has just been completed at a cost of upwards of \$200,000.

St. Joseph's Parish, Farley, Iowa, has just completed its new residence for the Sisters teaching in St. Joseph's School, at a cost of upwards of \$25,000.

The Good Shepherd Convent, Dubuque, Iowa, is constructing a new chapel costing about \$30,000.

St. Mary's Parish, Marshalltown, Iowa, has just completed its new \$30,000 residence for the Sisters, who are in charge of St. Mary's School.

Sacred Heart School, Oelwein, Iowa, dedicated its new \$70,000 building on Sunday, November 10, with appropriate religious dedicatory exercises.

St. Francis School, Ossian, Iowa, has been remodeled at a cost of \$12,000, and a 12th grade added.

CINCINNATI ARCHDIOCESAN REPORT

Grand total of 47,551 pupils in elementary and high schools of the Cincinnati Catholic Archdiocese is reported in a tabulation made public by Rev. F. J. Bredesteg, archdiocesan superintendent of schools.

The report shows that there are 39,727 pupils in the elementary grades in the entire diocese with 7,824 in the high schools. The statistics for Hamilton County give a total of 25,549 in elementary grades and 4,699 in high schools.

The summary of the teaching facilities cites 1,148 elementary grade teachers and 458 high school teachers for a grand total of 1,606. There are 150 elementary schools, including 133 parish schools, seven institutions and ten private schools in the diocese. The 51 Catholic high schools are divided into 33 central Catholic high schools and 13 private high schools.

Hamilton county reports the following statistics: Elementary schools, city parish, 17,844; institutional 616; private 862; and county parish, 6,227. The high-school figures for the county show: Central Catholic high schools, 3,268; institutional, 210; private, 1,168, and county, 53.

PERSONAL NEWS

Dennis A. McCarthy, LL.D., a well-known Catholic poet and lecturer, has been chosen a member of the Boston School Committee. Dr. McCarthy was formerly associate editor of the Sacred Heart Review, a Boston periodical. He is a constant contributor of prose and verse to Catholic publications.

The golden jubilee of Sister M. Judith as a Sister of Charity, was celebrated by the teachers and the students of Mt. St. Joseph's Orphanage, November 28.

Rev. J. T. Cronin, Ph.D., of St. John the Evangelist Church, Schenectady, N. Y., has been added to the permanent staff of the Cornell University group as Catholic representative on the board, it was announced December 3.



DESKS that INSURE
Last Hour
Comfort

When pupils must turn in their seats to write comfortably, the body is thrown in a tiring position—the light strikes and tires the eyes, the posture, being wrong, brings weariness. Children let up on "last hour" studies, they get into trouble and worry the teacher.

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CATHOLIC SCHOOL-HEALTH BUREAU

To secure the cooperation of parents in the correction of defects in parochial-school children and to place those children who needed attention under medical care, the St. Louis (Mo.) Catholic School Health Bureau reached 486 mothers during November. Of these, 242 were visited by school nurses and social workers at the homes of the school children. The remaining 244 mothers attended a school meeting at the request of the bureau.

It is said that in the past, these interviews have built up a better understanding and through them the health bureau has received excellent cooperation.

According to the report of the health bureau to Rev. James P. Murray, superintendent of the parish schools of St. Louis, 191 children from 18 parochial schools received treatment at the St. Louis University dental clinic during November. Of these, 92 had their work completed. They made a total of 385 visits to the clinic and averaged three visits per child. Besides the dental work, the clinic also instructs the little patients about the proper care of their teeth and general dental hygiene.

The bureau traces its progress to the addition of a trained social worker to its staff who interprets the work of the bureau to the parents.

The program for the future will carry out the following resolutions:

1. More frequent medical inspection.
2. Sanitary supervision of school buildings.
3. A detailed course of study for teaching health in the classroom.
4. Special provision for the handicapped children; mentally retarded, malnourished, hard of hearing, etc.
5. Mental testing service with facilities for diagnosis and guidance of problem children.



DEPARTMENTAL SYSTEM IN USE

The first four grades of the elementary school in St. Paul Orphan Asylum, Idlewood, Pittsburgh, Pa., had been organized on the platoon system, September, 1929. The results to date are very gratifying. The upper four grades in the same school had been organized on the departmental system. The departmental system is now used effectively in the upper grades of nine of the larger parish schools of the diocese.

A significant development in schoolwork was effected by the Reverend Father Herbert, O.S.B., pastor of St. Vincent parish, Latrobe, Pa., by consolidating six 1-room and 2-room schools in a single, modern school building of six rooms.

A course in library work will be offered to the teaching Sisters of the diocese in the Knights of Columbus Normal School, Pittsburgh. The class will be in charge of the Venerable Sister Catherine, Graduate Librarian, Pittsburgh, Pa. It will be inaugurated at the opening of the second semester, February, 1930. The Venerable Sister Bonaventure is assembling the library for the use of this class. It will be a model of that required for the elementary school.

Two new schools were opened in 1929 by Reverend Father Wlsick, New Castle, Pa. St. Nicholas School, Millvale, Pa., which until September, 1929, was taught by secular teachers, is now in charge of the Croation Sisters of St. Francis, Milwaukee, Wis. The new St. Cyril School, N.S., Pittsburgh, Pa., was dedicated Thanksgiving Day, 1929, by the Right Reverend H. O. Boyle, Bishop of Pittsburgh.



New Holy Name Technical School

The Chicago Holy Name Society is sponsoring the drive for the new Holy Name technical school, at Lockport, Ill., for boys who are deprived of such opportunities by family finances. Religious training will be included. The campaign for funds has been on for some time.



Modern Singer Electric Sewing Machines in Notre Dame College, Euclid, Ohio.

MODERN CATHOLIC SCHOOLS FAVOR MODERN SINGER ELECTRICS

Notre Dame College of Euclid, Ohio is now using Singer Student Model Electric machines in its sewing classrooms. For, like many other progressive Catholic colleges, schools, convents and other institutions the country over, the authorities of Notre Dame College realize how important it is to train students on the kind of machine they will use at home.

Modern schools train students for efficient living. Electric sewing machines are fast replacing the treadle machine in the homes of America. Hence the proper equipment for sewing classrooms is the modern Singer Electric. It eases the work of the teacher by making sewing delightful for the student, and it helps to teach students a love of sewing as well as how to sew.

The Singer Student Model

The Singer Student Model is a modern electric sewing machine especially designed for classroom use. Its sewing mechanism is identical with that of the Singer machine used in America's progressive homes. But the cabinet is designed to meet the special needs of teachers and students.

Among the features which make the Singer Student Model ideal for school use are these: Special legs of any desired height...Special compartments for books and materials...Individual Singerlight on the machine itself...Adjustable knee control...Cover, when open, provides extra table length...Machine, when closed, becomes flat-topped table...Choice of built-in or attached motor.

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THE COUNTRY'S COLLEGES

More than half of the 674 colleges in the United States, with more than 800,000 students are supported by church denominations. The church colleges total as follows: Catholic, 102; Methodist, 75; Presbyterian, 55; Baptist, 46; Lutheran, 23; Friends, 9; and the rest miscellaneous. However, these colleges have only 30 per cent of the total number of students, which indicates that they are the smaller colleges. The larger colleges such as Harvard and Yale are controlled by private corporations, with large endowments. The fastest growing colleges are those controlled by the public, which includes the state universities. There are 106 of the publicly controlled colleges and they have 40 per cent of all the 800 students, and have made rapid strides in the past few decades, especially those in the middle and western states. The fact that it costs the student twice or three times as much to attend college as it did 20 years ago, seems to add an incentive to his desire to go and more students are paying part or all their way through college than ever before.

NEED FOR RESEARCH

Devotion of time and energy to productive scholarship is the need among educated Catholics, particularly among religious teachers engaged in the field of higher education, the Rt. Rev. Msgr. Joseph M. Gleason pointed out in his lectures upon "Typical Medieval Institutions," before the summer school of the College of the Holy Names at Oakland, Calif.

Stressing the importance of the students' forming an acquaintance with the tools of history writing, Msgr. Gleason called attention to the great wealth of unused materials to be found in the valuable collections of sources published by national governments and various learned societies, such as the Rolls Series of England, the great Monumenta Germaniae Historica of Germany and the Documents Inediti Relative a L'Historie de France.

It was an apt observation which declared that any one institution studied thoroughly as a type would furnish the student with a true conception of medieval days. Suggested topics indicated as worthy of research were Mont-Saint-Michel, Lerins, and the cathedral of Chartres.

PROGRESSIVE CHEMISTRY

Man's success in his fight for his very existence will depend more and more upon his ability to control the insect pests which destroy many millions of dollars worth of his crops annually, and adequate control of these insects can be accomplished only by the use and further development of chemical insecticides, said Dr. Henry G. Knight, chief of the bureau of Chemistry and Soils, U. S. Department of Agriculture, in an address at the dedication of a new chemistry building at the University of New Hampshire at Durham, November 9.

The utilization of this country's resources for potash and ammonia, which hitherto have been coming largely from other countries, of the by-products and wastes of the farm for the manufacture of articles of commerce, is a field which offers great opportunity to the young generation of chemists and contains new possibilities for profits to American farmers. Instances of by-products of the farm, once regarded as wastes, becoming sources of profit to farmers and manufacturers, are cottonseed meal, fruit culls, and bagasse — the crushed pulp of the cane-sugar mill.

Chemistry plays a part in bettering agricultural conditions. In New Hampshire, although the feed bill of the state almost equaled the \$7,790,000 worth of dairy products in 1925, recent chemical studies and field tests have shown the possibility of

not only increasing total production of hay, but also of enriching the protein content of the hay crop with the use of nitrogenous fertilizers. The improvement of processes for tanning hides and skins and in the making of better and more durable wood pulp also opens a new laboratory for the chemist.

INTERNATIONAL CATHOLIC WEEK AT GENEVA

At a time when so many men and women of different countries were assembled at Geneva, the Catholic Union for International Study sponsored "International Catholic Week." To approach a common point of interest the speakers attempted to give their Geneva audiences the essential Catholic doctrines on the family, education, patriotism, professional organization, international order, and civilization. In the course of their lectures they explained how spiritual beliefs and Catholic faith bring about a happy solution to these problems.

CATHOLIC HIGH-SCHOOL VALUE

Fifty-five of the 76 Catholic colleges in the United States cooperated with the National Catholic Welfare Conference in supplying data on the value of the Catholic system of education. These 55 had a total freshmen enrollment of 9,026, of whom 54.5 per cent were graduates of a Catholic high school. The first census in 1926 showed 7,068 in 63 colleges which reported. This year three of the colleges reporting stated that their entire freshmen enrollment was comprised of Catholic high-school graduates. In each instance, however, the class was small. In the 61 women's colleges the Catholic high-school graduates totaled 2,247 students or 64 per cent of the freshmen class, the same percentage as the 1926 report reveals.

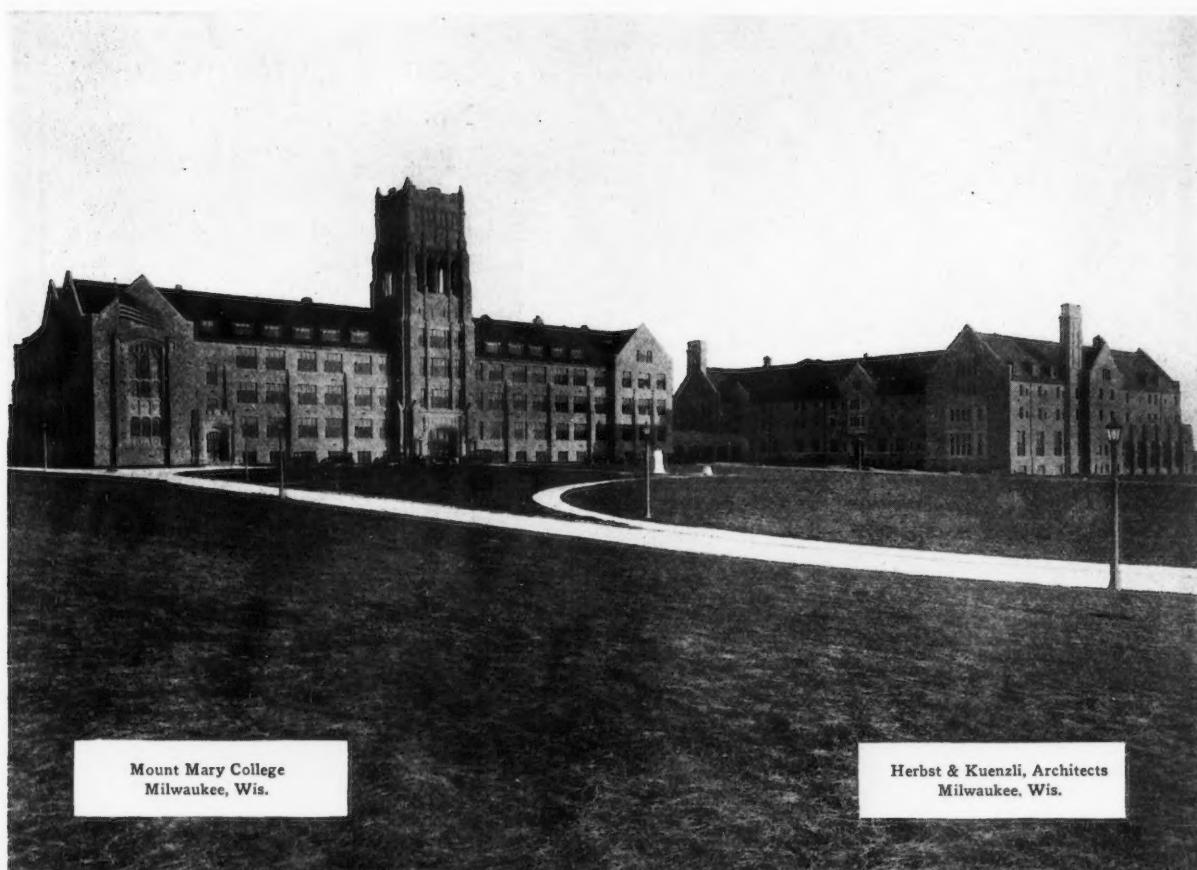
STRESS CHILD CARE

The Catholic Parent-Teachers Association in their fourth annual Convention at Cincinnati, Ohio, reported some of the progress they had made during the past year. There were 750 members and guests in attendance at the luncheon served at the Marie Antoinette ballroom. Mrs. George Richards, of Cincinnati, president of the association, touched upon the influence of the work in the communities she had visited. The representative of each club gave a two-minute talk on "My club's most successful effort to promote the physical, mental, and spiritual welfare of our children." Each group is under the guidance of the parish pastor. In some district groups sponsored a cafeteria where hot lunches are served at the noon hour for those children who live a long distance from school. Some groups provide milk at the recess periods, and others funds for the school libraries and playground equipment.

Some groups are organized only for social and educational purposes. They sponsor study clubs and lecture courses in child psychology and discussions on educational topics for the benefit of parents.

SELF-DISCIPLINE

The belief in Original Sin and in the salvation wrought by Jesus Christ implants in the heart of the Catholic child the principle of self-discipline through self-sacrifice. He learns that a Crucified Head demands crucified members, and that being part of the Mystical Body of Christ, he must cooperate in his own regeneration. He must do violence to his selfish impulses and desires if he would grow up in all things to the Head, even unto Christ.—Rev. Geo. Johnson, Secy. General, Catholic Educational Association, in *Contribution of Catholic Education to American Life*.

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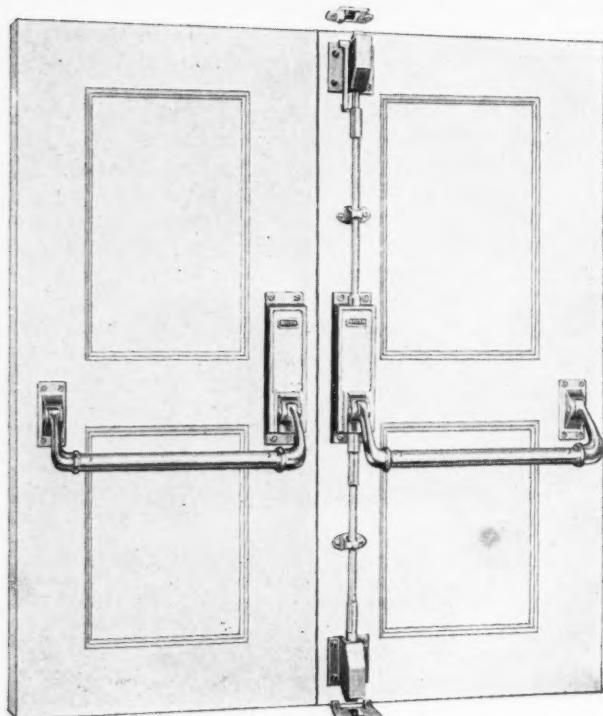
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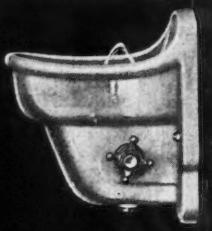
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Suggestions for Developing Them In School Children

New Completely Revised Edition

This book, a classified selection of health teaching aids graded according to age, has enjoyed wide use. Miss Bertha Parker, School of Education, University of Chicago, has edited the Third Edition. New Supplementary material, stories and handwork have been introduced. An entirely new section is devoted to suggestions for assembly programs including presentations of projects, plays, dramatized lessons and demonstrations. With this collection of material are complete lesson plans which may be used as a basis for a full year's program, if desired.

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IN MEMORIAM

Rt. Rev. Edmund M. Dunne, Bishop of Peoria, Ill., died October 11 as the result of a paralytic stroke. In his administration of the Peoria diocese he organized several parishes, built schools and churches, and improved the general state of affairs. In 1914 he built the Guardian Angel Orphanage and last June he laid the corner stone of the Academy of Our Lady in Peoria. In a diocese including 28 Illinois counties, a total of 18,554 square miles, 159 parishes, 261 priests, and 120,000 men and women have been under his charge. The two books he wrote several years ago, *Polemic Chats* and *Memoirs of Zi Pre*, tell of his experiences at the time he worked in the Italian district in Chicago.

Sister Mary Laurence, B.V.M., was the third member of her Order to die during September. She had seen service at St. Francis Academy, Council Bluffs, Iowa, at St. Joseph's Academy, Des Moines, Iowa, Holy Rosary Academy, Milwaukee, Wis., and at several parochial schools in Chicago. Her special ability lay in teaching music.

Very Rev. Eugene L. Revard, C.S.V., assistant general of the Vitorians, died at Oak Park Hospital, November 29. He was professor of philosophy and English at St. Viator's College for 33 years. His book, *Views on Dante*, is regarded as one of the best American works on Dante. He was also one of the pioneers in organizing of the Catholic Educational Association of America.

Rev. Francis Anthony Tondorf, S.J., director of the seismological observatory at Georgetown University since 1903, died of heart disease, December 6. Under his direction, Georgetown was the first university to install an earthquake detector in this country.

Mme. Sorbier, the organizer of the Women's Educational Union of San Francisco, and an active member in other civic affairs there, died November 26.

Brother Frank Harold, S.M., a teacher for 46 years in the schools of the Brothers of Mary in Hawaii, died recently.

Rev. John H. O'Rourke, S.J., formerly rector of Brooklyn College, and for six years national director of the Apostleship of Prayer and editor of the *Sacred Heart Messenger*, died November 23, at the age of 73.

Very Rev. Alexander Matthew Hickey, 64, president emeritus of St. Bonaventure College and Seminary, Allegany, N.Y., died Oct. 23. He entered the Franciscan Order in 1890, and was graduated from St. Bonaventure's in 1893. He resigned the presidency of the college in 1920.

Monsignor Francis F. Moran, rector of Our Lady of the Lake, died October 29, after several years of illness. He had been treasurer general of the Catholic Educational Association since 1906.

Sister Prudentia, for 67 years a member of the Daughters of Charity of St. Vincent De Paul, Baltimore, Md., died November 12. She had taught at the Immaculate Conception School at Baltimore for more than 50 years.

Rev. Timothy J. Murphy, S.J., president of the University of Santa Clara, Santa Clara, Calif., from 1918 to 1921, died August 14, in the college infirmary. He was born February 20, 1880, and received his early education in St. Ignatius College, leaving there to enter the novitiate at Los Gatos in 1895.

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SCHOOL BREVITIES

St. James Academy, Grand Forks, N. Dak., captured the sweepstakes of the Northern Interscholastic Press association, for the best magazine published in North Dakota. St. James is the only school that has ever won the award twice.

To further educational research in Catholic education, a plan for the realization of a \$20,000,000 endowment fund for the Catholic University of America at Washington, D. C., is being studied by the executive committee of the University.

The Los Angeles Catholic Girls' high-school alumnae have completed plans for the establishment of a scholarship fund in the high school for the purpose of giving any worthy student a university education.

Teachers in the Catholic parochial schools in New York attended an Institute at Rochester, N. Y., for a series of lectures on health education. Among the speakers were Rev. John M. Duffy, superintendent of schools at Rochester, Dr. Frederick Rand Rogers of the state education department of New York, and Raymond R. Greeman, secretary of the Tuberculosis and Health Association.

Portes Gil, President of Mexico, has issued a decree through the secretary of public education for a partial decentralization of educational control. The decree provides the creation of a council of primary education. The decree also provides returning in part the direction of education to parents and teachers.

Prince Louis Victor de Broglie, a Catholic, has been awarded the Nobel Prize in Physics for his discovery of the mechanics of slowly changing vibrations, (mechanique ondulatoire) which permits the synthesis of two opposing systems. The discovery was confirmed by both American and English authorities. The French scholar is a professor at the Catholic Institute of Paris. Besides his universally esteemed contributions to new radiations, he is the author of numerous books on apologetics and a history of religion.

The Scholastic, a national high-school magazine published at Pittsburgh, Pa., is offering 252 prizes amounting to \$4,500 this year for the best piece of creative work in literature and art submitted to them. The contest is open to all third- and fourth-year high-school pupils.

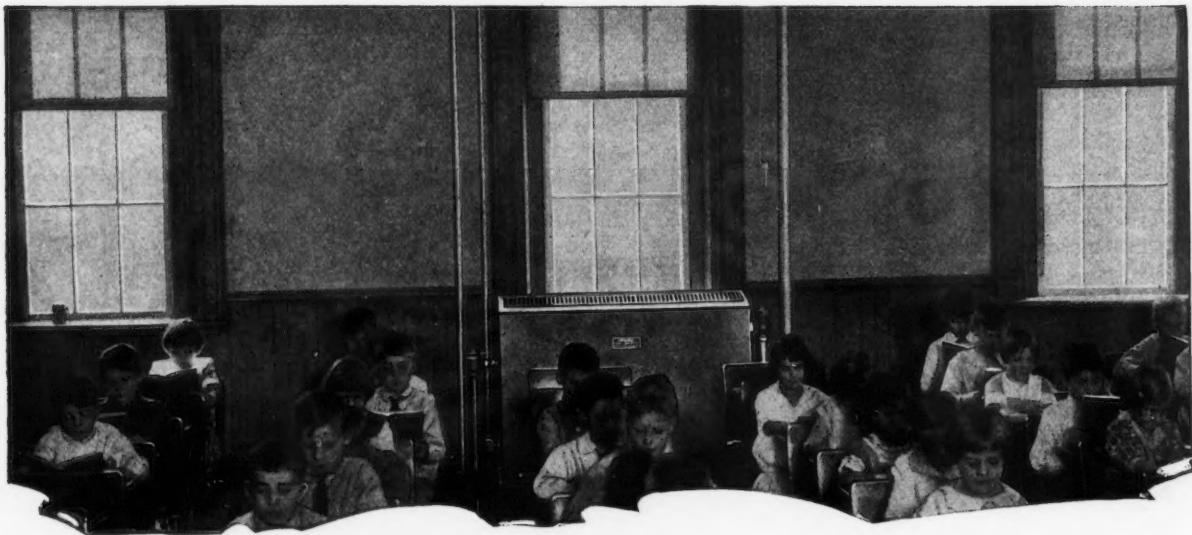
More than 500 delegates from the various parts of the Trenton, N. J., diocese, attended the annual conference of the Diocesan Council of Parent-Teacher associations at the cathedral auditorium, November 11.

The authors of the Capper-Robison Bill for establishing a federal department of public education have enlisted the cooperation of the Fellowship Forum, the anti-Catholic weekly published in Washington, to support their measure.

A motion to remedy the unfair differentiation by the Government to 1,500 Catholic elementary schools to simple Bible teaching was defeated by a vote of 16 to 3 in the Senate of the North Ireland Parliament. The objection raised was that the simple Bible teaching was given as undenominational in schools under lay administration and as denominational and against the law in religious schools.

Elimination of juvenile delinquency and a solution to the present problem of housing students in schools instead of barracks, were arguments advanced in favor of the all-year system of classes in the Milwaukee public schools, by Col. Stephen A. Park, president of the board of school directors.

The indorsement of Cardinal O'Connell of the activities of the Catholic Students Travel League is added to those of some three hundred leading educators at Catholic colleges and schools throughout the United States and Canada. The League has been organized to serve the travel requirements of Catholic tourists visiting Europe. Forty attractive tours, each limited in number, have been arranged by the League for 1930, and on most of the itineraries, attendance of the Passion Play at Oberammergau is featured.



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SCHOOL BREVITIES

The will of the late John T. Moss has provided for a \$100,000 scholarship fund at St. Mary's College, St. Marys, Kansas.

The first issue of the International Relations News Letter, a Catholic review published by the Catholic Association for International Peace, made its appearance November 30.

There has been much confusion about objectives of commercial education and the terminology used, according to the report of J. O. Malott, in the United States Daily, December 4. The commercial curriculum should have objectives comparable to the objectives of any other secondary curriculum. The seven cardinal objectives should be met and the vocational aspect should be emphasized, was his suggestion for improvement.

The Fort Wayne Catholic schools have incorporated a physical-education program principally through the extension of the athletic department of the Catholic community center.

The Omaha, Nebr., school board is considering the suggestion of Francis Cassilly, S.J., of Creighton University, to introduce religious instruction in their public-school system. Father Cassilly proposed dismissal from class for those students whose parents wished them to receive religious instruction in their particular faith.

In place of the ancient classics in the high-school curriculum, Vierling Kersey, superintendent of public instruction in California, would substitute what he terms the basis of the new American culture, "the essence of American democracy, the new vocabulary, the new sciences, studies in commerce, and instruction in buying on the installment plan." Mr. Kersey viewed the installment plan as consumer's credit. "Regardless of its merits, the practice is fairly universal in its usage. It would be practical, therefore, to inform students on the principles of the system that they may use the system intelligently.

Catholics of the Mobile diocese received a letter of congratulation from President Hoover during the celebration of their 100th anniversary of the founding of their diocese, the week of November 10.

Members of the Hierarchy throughout the middle west gathered in Cincinnati to assist in the celebration of the centenary of the Cincinnati Archdiocesan Seminary, Mt. St. Mary's of the West, December 1.

A permanent course in vacation-school teaching, which is expected to be completed in time for use in 1931, now is in course of preparation by the Rural Life Bureau, National Catholic Welfare Conference, Rev. Edwin V. O'Hara, director, announced recently. The course will be based largely on experience of teachers who have been mailed a questionnaire compiled by Rev. John M. Wolfe, S.T.D., Ph.D., superintendent of schools of the Archdiocese of Dubuque, Iowa.

The St. Ignatius Development Association, formed recently by a group of bankers and business men of San Francisco for the purpose of financing the expansion of St. Ignatius College of San Francisco, has planned the erection of a group of modern buildings. It has obtained an option on a 28-acre tract of land adjoining the college campus. Almost every creed is represented in the new association.

Upon the completion of the new Catholic school located next to its church at Baguio, Manila, P. I., it was blessed by Rt. Rev. Santiago Sancho, bishop of Neuva Segovia. The school is dedicated to St. Louis.

The school children furnished the music for a solemn high Mass celebrated by Father Carlu, in the presence of the bishop, after which the children, clergy, and the public marched in procession to the new building. The building is three stories high of reinforced concrete and will be attended by approximately 600 children.

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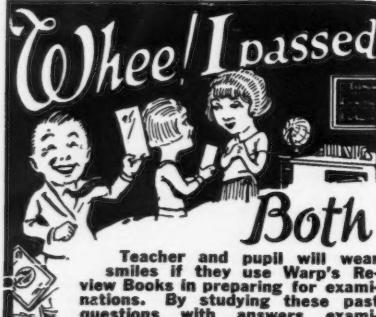
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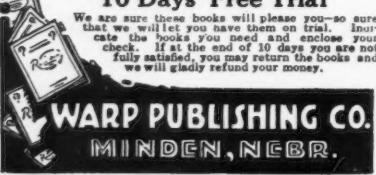
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SCHOOL BREVITIES

The Young Men's Catholic Association of Boston, Mass., began the nineteenth year of its evening school Sept. 30. Courses on the commercial sciences, languages, college-preparatory subjects, and social service are attracting record crowds. In the commerce school the accounting staff is approved by the C.P.A.'s of the city. The recent success attained by former pupils in the civil-service classes in the post-office examinations attracted the attention of hundreds of their friends. The civil-service course offered by the Young Men's Catholic Association has, perhaps, the best reputation among the schools in the state for preparing its students for civil-service positions.

St. John's College, Brooklyn, N. Y., has moved its four downtown units to a new twelve-story, \$1,000,000 administration building. The four downtown units are: law, arts and science, pharmacy, and accountancy. The science laboratories are on the fifth floor. The building contains more than 50 class and lecture rooms. The gymnasium, with its locker rooms, showers, basketball courts, and general equipment occupies a space of 10,000 square feet. The law library has 10,000 volumes. There are separate libraries for the arts and science students and for the commerce students.

A movement to introduce religious instruction into the public-education system of Chicago will be given a two-year test beginning with the fall semester. The trial will be made with children in the sixth, seventh, and eighth grades in three elementary schools. During the try-out period the children are to be excused from school an hour a week to attend the religious school to be set up by cooperating churches in their

district. Attendance will not be compulsory and pupils will be admitted to the classes only upon the written application of their parents.

Two schools are to be established for the children who participate in the test. One will be conducted in the community house of Trinity Lutheran Church and the other in the Wesley Methodist Episcopal Church. The instruction, it was announced, will be interdenominational and nonsectarian and will consist chiefly of study of the Bible. The school will be under the direction of the Council of Religious Education, the chairman of which is Rev. D. N. Ester, pastor of the Diversey Parkway Evangelical Church. The plan has been approved by the Board of Education.

The Detroit Free Press publishes a page every Sunday entitled "Adventures into Bookland" with reviews of recent books for children, and gives a cash prize of a dollar each week to the boy or girl who sends in the best review.

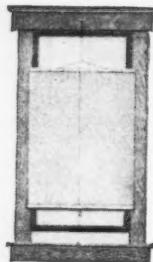
The Chicago Daily News pays \$10 each week for the best book review written by a pupil in a Chicago elementary or high school.

Father M. Steichen of the Parish Foreign Exchange, a distinguished scholar of Japanese history died recently at Tokyo. He was 72 years of age. The greater part of his life was spent in Japan.

His book, "The Christian Daimyos" is an abridgement of the religious and social history of Japan from 1549, the date of the introduction of Christianity, to 1650, when all traces of the Christian religion were thought to be wiped out. The book has been used as an authoritative source by leading Japanese scholars. It has been published in Japanese, German, French, and English.

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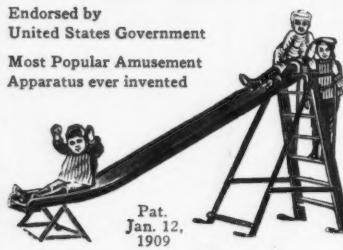
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